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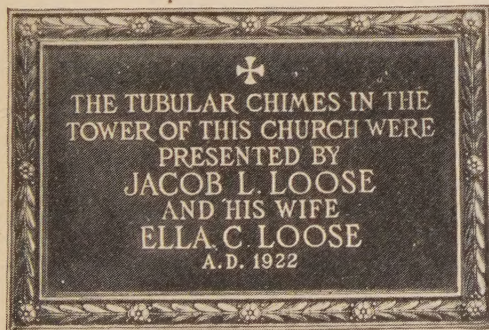
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# The Spirit of Missions

G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Assistant Editor

Vol. LXXXIX

MAY, 1924

No. 5

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# The Church's Opportunity

## A Plea to the Church Which Has Been Mother to the Japanese Church for Fifty Years

THE great catastrophe of last September has opened more opportunities for Christian work than ever before. Evidences of this are seen in many phases of government, social and educational life. The terrible loss of life and property compelled individuals and government alike to look for the things which cannot be shaken by earthquake or destroyed by fire. A great responsibility is therefore laid upon the Church in Japan to take advantage of these opportunities.

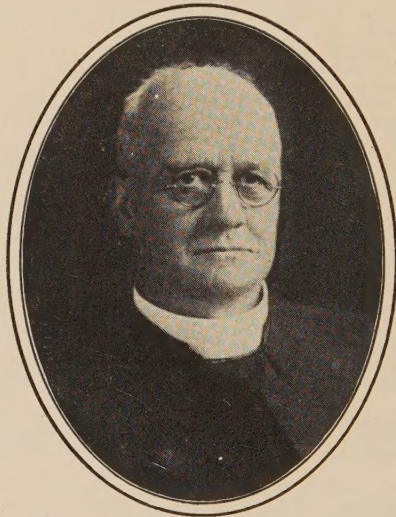
The new Bishop of Tokyo, the Right Reverend Dr. Motoda, is recognized over there as a wise, judicious and forceful leader. His people will do all they can to hold up his hands and give him every encouragement in their power, but the earthquake and fire have left them practically helpless. With all possible determination to carry on they cannot do the things that should be done. They need the help and encouragement of the Church that has been a mother to them for fifty years. Shall they look in vain?

The Emergency Fund of \$500,000 was oversubscribed in less than three months, and gave renewed impetus to

the spirit of self-support already encouraged by the consecration of Dr. Motoda, for whose support they had made themselves responsible. The Emergency Fund was like manna from heaven to a people living in a wilderness of desolation.

The prompt, generous and sympathetic response to our call for help was life-giving and stimulating; a concrete illustration of the blessedness of the communion of saints. The first aid came from our fellow-Christians in Japan who sent to Tokyo nearly 30,000 yen in cash, and clothing and other supplies which must have cost an equal sum. Our brethren in China forwarded 5,000 yen.

The Japanese must rebuild their churches, their schools and their hospitals. To this end the National Council has unanimously and most generously promised its assistance and is calling the Church at large to aid in its plans for reconstruction of the Church's work in Tokyo. It should be borne always in mind that Japan as the leading nation in Eastern Asia has an influence in guiding the thought of the hundreds of millions in the Far East such as no other power can ever have.



BISHOP MCKIM

*John McKim*

Bishop of North Tokyo



# Let Us Rise Up and Build

Japan Reconstruction Features in This Issue Comprise:  
Plans and Personnel of Committees — Reconstruction Schedule —  
Appeal of Bishop Motoda—Why We Should Rebuild Our Educational Institutions—Need for Primary Schools by Bishop Reifsnider

## Japan Reconstruction Plans

With Personnel of Committees

**F**OLLOWING the general plans outlined in the April SPIRIT OF MISSIONS, active presentation of the appeal for the Japanese Reconstruction Fund has been going on throughout the Church by both the spoken and printed word and there is confident expectation that the final offering on Sunday, May 25, will mark the completion of the Fund.

A detailed schedule of reconstruction was prepared and broadcast widely through a folder and *The Church at Work*. It will be found on another page of this issue. It has been laid before many small groups of Church people, and also larger gatherings, by speakers personally familiar with conditions and needs in the Japanese Church—including Bishop Gailor, and Dr. Wood, who visited Japan for the National Council and on whose report the whole scheme of reconstruction is based; Bishop McKim, who came to America for the express purpose of making an appeal to the Church; Bishop Reifsnider, the head of St. Paul's University, who was consecrated Bishop in February; Dr. Teusler, head of St. Luke's International Hospital, who, after developing the full activities of the Hospital in shacks and tents amid the ruins on the Tsukiji Tract, came over in April to add his voice; Bishop Tucker, formerly Bishop of Kyoto; Bishop Partridge, the first

Bishop of Kyoto; and Bishop Francis, who as a member of the Board of Missions made a visit to Japan. Many generous subscriptions, both general and for memorials, have been made.

The next step will be the selective canvass in the parishes between May 5 and May 15. About a week before the day of the final offering a general appeal with pledge cards and offering envelopes will be mailed to all the communicants and adherents of the Church and on Sunday, May 18th, will be distributed among the children of the Church schools.

A poster, in colors, has been sent to all the parishes and missions. It is designed to symbolize the idea of reconstruction. Above a scene of ruins there is in the clouds a vision of a building, of churchly lines, bearing a cross. In the foreground is a group of Japanese people, gazing at the ruins and the vision through a torii. The poster bears the slogan, "Let us rise up and build."

In THE SPIRIT OF MISSIONS, *The Church at Work*, and in other Church papers there have been printed many articles and human interest stories, covering the earthquake and fire, the revival of active work among the ruins and the plans for reconstruction. This was made possible by the visit to Japan of Mr. William Hoster, of the Publicity Department, who in addition to gathering a great amount of information,



## Japan Reconstruction Plans

secured numerous photographs and motion picture films. Based upon these latter a lecture was prepared, illustrated by lantern slides and a reel of motion pictures. The demand for these slides and the reel has been so great that, though a number of duplicates were made, it was found impossible to

meet all requests. Those who could not secure their use before May 25th will find them available for any date thereafter.

The Executive Committee, in whose hands the National Council placed the raising of the Fund, includes the following:

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Miss Nannie Hite Winston

George Zabriskie

# Reconstruction Schedule for Japan

## A. CHURCHES

1. Christ Church, Tokyo, new concrete building .....	\$35,000
2. All Saints' Church, Tokyo, new concrete building .....	35,000
3. St. John's Church, Asakusa, new concrete building .....	35,000
4. Grace Church, Bancho, new concrete building .....	35,000
5. True Light Church, Fukugawa, new concrete building: Cost .....	\$20,000
In hand before earthquake..	10,000
Balance needed .....	10,000
6. Holy Trinity Church, Sugamo, repairs and improvements.....	5,000
7. Church and parish house, including site (cost \$50,000), to house both an English-speaking and a Japanese congregation formerly worshipping in Trinity Cathedral .....	100,000
8. Christ Church, Senju, land (cost \$5,000), church and house for kindergarten, cost .....	15,000
9. Repairs and replacements in churches outside of Tokyo .....	25,000
Total for churches, land and parish house buildings .....	\$295,000

## B. ST. PAUL'S UNIVERSITY

1. Two new Dormitories, steel and concrete, to cost \$50,000 each.....	\$100,000
2. Addition to main Class Room Building, 2 wings at \$60,000 each, steel and concrete .....	120,000
3. Repairing and rebuilding Chapel.....	54,200
4. Repairs and improvements to the Library .....	37,500
5. Repairs and reconstruction, Class Room Building .....	40,000
6. Minor repairs to Dining Hall.....	7,500
7. Minor repairs to the two Dormitories .....	3,900
8. Minor repairs to the Gymnasium....	1,600
9. Water tank and other minor repairs..	1,500
10. New Heating Plant, including house.	25,000
11. Miscellaneous items .....	3,800
Total for St. Paul's University....	\$395,000

## C. ST. PAUL'S MIDDLE SCHOOL

1. Land .....	\$125,000
2. Four frame dormitories to accommodate fifty students each, at \$20,000 each .....	80,000
3. Equipment for dormitories.....	20,000
4. Frame Chapel and furnishings.....	25,000
5. New concrete Class Room Building..	150,000
6. Equipment for Class Room Building..	25,000
7. Five houses for Japanese and Foreign teachers, at \$5,000 each.....	25,000
Total for St. Paul's Middle School	\$450,000

## D ST. MARGARET'S SCHOOL

1. Land .....	\$60,000
2. Main School Building (wood) containing 8 Class Rooms, Library and Offices .....	100,000
3. Frame Chapel and furnishings.....	20,000
4. Frame Science and Music Building, containing Class Rooms, Laboratories, Domestic Science Rooms, Dining Room, Kitchen and Practice Rooms.	50 000

5. Four frame Dormitories to house 50 girls each, at \$15,000 each.....	60,000
6. Frame Gymnasium and Assembly Hall .....	25,000
7. Equipment and furnishings for 2, 4, 5 and 6 .....	35,000
8. Five frame houses for teachers, at \$5,000 each .....	25,000

Total for St. Margaret's School.. \$375,000

## E. PRIMARY SCHOOLS

Two new Primary Schools (frame) at \$60,000 each, to be located on land already available or included in other items .....

\$120,000

## F. ST. LUKE'S INTERNATIONAL HOSPITAL

1. Land .....	\$300,000
2. Buildings, steel and concrete, including pay and part-pay patients, 150 rooms; outpatient and dispensary department; charity wards, children's wards; training school, 150 nurses; maternity wards; dormitories, 50 post-graduate nurses; chapel and dwellings for staff, together with equipment for same:	
Cost .....	\$1,050,000
On hand .....	350,000
Balance needed .....	700,000

Total for St. Luke's Hospital.. \$1,000,000  
Money is also in hand to provide a new Nurses' Home.

## G. HOUSES FOR MISSIONARIES

1. Land for five houses.....	\$60,000
2. Three frame houses, at \$20,000 each.	60,000
3. Three frame houses, at \$15,000 each.	45,000
4. One frame house.....	5,000
Total for Houses for Missionaries.	\$170,000

## H. MISCELLANEOUS

1. Administration building for the American Church Mission .....	\$15,000
2. School for American Children—our share of interdenominational enterprise .....	10,000
3. Allowance for shrinkage, expenses, etc.	170,000
Total for Miscellaneous.....	\$195,000

## SUMMARY

A. Churches .....	\$295,000
B. St. Paul's University .....	395,000
C. St. Paul's Middle School .....	450,000
D. St. Margaret's School .....	375,000
E. Primary Schools .....	120,000
F. St. Luke's Hospital.....	1,000,000
G. Houses for Missionaries.....	170,000
H. Miscellaneous .....	195,000

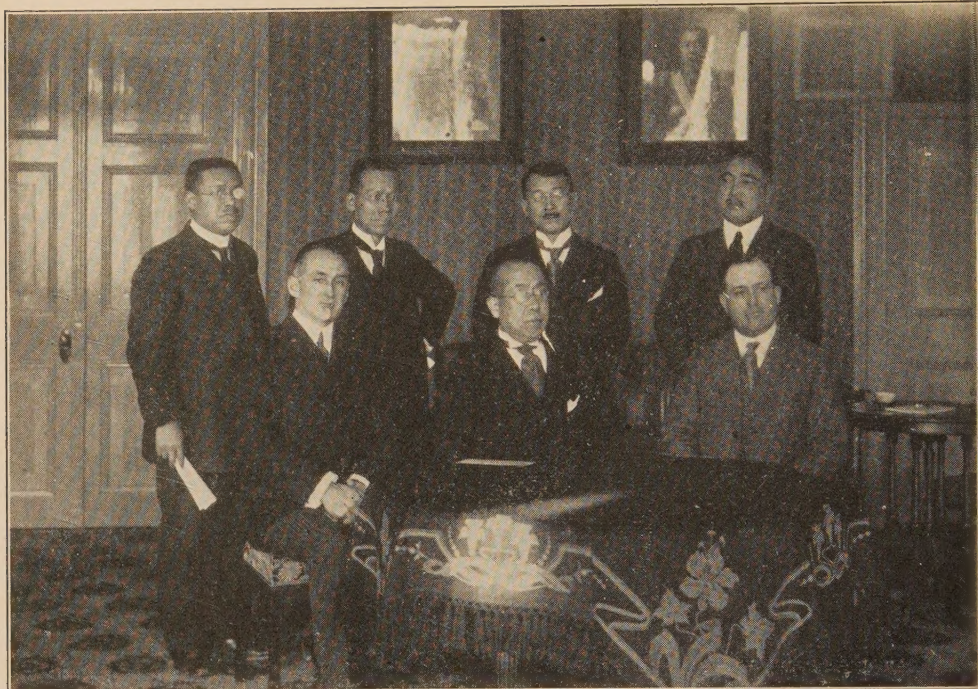
Total amount needed.....\$3,000,000

Of this amount the cost of all the land needed will be provided through the use of property now owned in the Tsukiji district of Tokyo.....

600,000

Balance to be raised.....\$2,400,000





PRINCE TOKUGAWA HEADS A DEPUTATION TO VISIT ST. LUKE'S  
*Dr. Teusler sits at the left; next to him is Prince Tokugawa. Mr. Sutley is seated next to the Prince. Standing, from left to right, are Dr. Iida, Dr. Kubo, Mr. Kawai and the Marquis Inouye*

## Prince Tokugawa Visits St. Luke's, Tokyo

And as a Result Contributes \$12,500 to Aid in Work Among Women and Children

PRINCE TOKUGAWA visited St. Luke's Hospital, Tokyo, on March 12. The Prince was accompanied by Mr. J. Kawai, secretary of the Emergency Relief Society; Mr. K. Inouye, senior secretary of the society; Mr. K. Sakamoto, vice-president of the Japan Red Cross; K. Otani, of the Hongwan Temple; Governor Kamio, of Tokyo-fu; Mr. Y. Honda, superintendent of the Hongwan Temple, and Mr. K. Goto, of the Emergency Relief office of the Hongwan Temple.

One of the purposes of the visit was to examine the five barracks, maintained in the hospital compound and under the hospital's management, which are devoted to maternity cases and children's diseases.

As the result of his visit Prince Tokugawa has sent a contribution of \$12,500 on behalf of the Emergency Relief Society to aid St. Luke's in the far-reaching relief work it is doing for Tokyo under present conditions.

In commenting upon this generous act Dr. Teusler says: "The fact that this purely Japanese society makes a contribution to St. Luke's is of more value from the recognition standpoint than the actual amount of money involved. Until the present time all the money of the Emergency Relief Society has been given exclusively to Japanese government or city relief agencies. So far as I know, St. Luke's is the only private institution which has received any help from it."

# My Appeal to America

*By the Right Rev. Joseph S. Motoda, D.D., Ph.D.*

First Native Bishop of the Church in Japan

Bishop Motoda was elected Diocesan of Tokyo on May 17, 1923, and arrangements were under way for his consecration and the formal establishment of the Church in Japan when the earthquake of September 1 laid Tokyo prostrate. Despite the disaster, however, on December 7, in the Church of St. Timothy, the only house of worship in Tokyo that was not destroyed, the consecration service was held in the presence of the most distinguished gathering of Churchmen ever assembled in Japan. Bishop Motoda assumes the duties of his office with Christian zeal and vigor. He is a man of broad, philosophic vision, but practical withal, and has distinct aims and ambitions for the Christian religion in Japan, of whose future he is serenely confident.

THE appeal of my people to our fellow Christians in America is a simple one. We owe much to them already for the Faith which they brought to us.

It was our firm foundation in the great trial to which we were subjected when earthquake overwhelmed us. We had built upon it, and we had an humble pride in the organization through which we were about to assume sisterhood in the Anglican Communion when the calamity of September 1 stripped us of all save that Faith upon which we had built. Though our churches, most of them self-supporting, were destroyed and their congregations

rendered penniless, America knows that the Japanese Christians stood firm in that hour of trial and went forward, helpless as they were, with the plans for the consecration of the two bishop-elect.

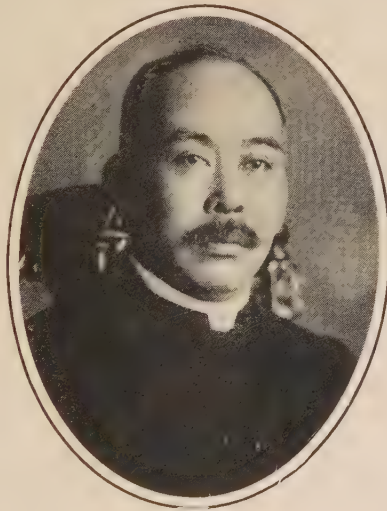
Believing that our first duty is to the God whom we professed, and that the act of worship is essential more than the form and place, we have cleared away the ruins of our churches in so far as possible, and in tents and barracks and in rooms in private homes

which have generously been thrown open to us, we are continuing our worship of the Most High, striving to our utmost, with undimmed faith in Him

under Whose banner we serve, to hold together our people until we can get back once more to the happy situation which prevailed prior to the earthquake.

The task imposed upon us is a difficult one. Consider these facts: Of twelve church buildings and two rented houses in use by the Sei Kokwai before the earthquake, there remain now but three church buildings and one rented house; of the nine priests, four deacons, two catechists

and three Bible women in her service, six priests, one deacon, one catechist and one Bible woman were burned out by fire. Of the 2,350 members of the churches connected with the American mission alone before the earthquake, 716 were burned out, 37 were burned or crushed to death, two were wounded and 63 are listed as missing and are probably to be included among those who perished. Before the earthquake the churches now comprising the Sei Kokwai con-



BISHOP MOTODA



## My Appeal to America

tributed 823 *yen* per month for its support. Since the earthquake these contributions have dwindled to 338 *yen* per month. The fact that the Church in America before the earthquake contributed 315 *yen* per month for the support of these churches, but since the earthquake has increased that contribution to 823 *yen* per month, relieves the situation only temporarily, since all of these congregations are now without homes in which to worship, or funds with which to rebuild their churches, and the increase from America merely serves to carry them along with no possible chance of progress or improvement.

### A Grave Crisis Confronts Us:

We have done what we could. Our people are impoverished and cannot help. We cannot go on without assistance from the Church people of America who originally furnished us with the Christian inspiration. The situation presents a grave crisis which should be met without delay. As many of our congregations as can, faithful to their obligations, crowd into the places of worship which have been improvised, but at best these tents and barracks will accommodate but a third or a fourth of those who formerly worshiped in the ruined churches; and this takes no account of those who are turning toward the Church in the spiritual reaction which has followed our disaster. What is to become of those who have been crowded out?

I estimate that it will require about three years to get back to the conditions which existed before the earthquake prostrated us, providing the American Church will give us the buildings and the financial support necessary to enable us to struggle through the intervening period. Either we must receive this support, or we shall lose the golden opportunity which is at hand to make the power and the glory of our Lord's Message felt throughout Japan.

### A Splendid Opportunity Before the Church:

I have a deep conviction that splendid things are in store for the Church of Christ among my people if it is possible for us now to grasp this opportunity. We have been making steady progress. It is not by numerical strength alone that this progress is to be measured, but by the evidence of the influence which it has increasingly exerted in the life of our people. The fact is that many of our leaders have got hold of the essentials of the Christian spirit, whether or not they are as yet conscious. With many of them it is still an idea rather than an ideal which they approve though as yet, only in the abstract. For instance, they agree that the Christian ideal of monogamy is right and the Japanese generally have arrived at the point of observing it in practice. They realize that the observance of Sunday is a good thing, and they are teaching their children to observe it, as the government does through the closing of all the departments on Sunday. They are sending their children to the Christian schools. They are adopting the Christian ideals of brotherhood and social service.

Most of the educated people of Japan, I think I may say in perfect fairness, have progressed beyond the old practices of Buddhism, although they continue the worship of Buddha they no longer have deep-rooted belief in that faith, and follow it blindly merely because it is the faith of their ancestors. They are groping in the dark. They feel the importance of spiritual ties to which they may cling in the hour of adversity. The hope for them lies in the fact that they are firm believers in education, and if we can instill into their minds the truth that behind education there must be a spiritual force, namely religion, we shall make progress speedily. This is why I believe that Japan today is a most important field for the work of the Christian Church.

# Christian Education Goes Deep Into the Foundations of Life in Modern Japan

## Graduates of Our Three Leading Institutions Prominent in the Diplomatic, Business and Religious Life of the Empire

*By William Hoster*

IN time of earthquakes in Japan there is danger that the ground will open and people be engulfed; then it is that a refuge is sought under bamboo trees and wistaria vines, because their roots stretch forth in all directions and lend security to the earth. One feels regarding our educational institutions in that land that, through the hundreds of graduates who annually pass out through their portals into every field of activity in the Empire, the roots of Christian knowledge and training are being spread in every direction to make secure the Christian civilization which makes progress apace among them.

"We must stand by the Church we have created," says Bishop McKim,

"with our hospitals and schools, because without them it will be useless for the appeal to be made by the Japanese Church to the nation as a whole."

So when one goes about Japan and finds former students of our institutions at the head of Foreign Affairs in the cabinet of the Imperial Government, among the leaders in professional, financial, and industrial activities or as the heads of Christian families, the useful purpose which these institutions serve is reflected at one end of the scale as significantly as it is reflected at the other end, in the realization that a large per cent of the student body goes forth into the seething life of the empire professing and practicing Christianity.

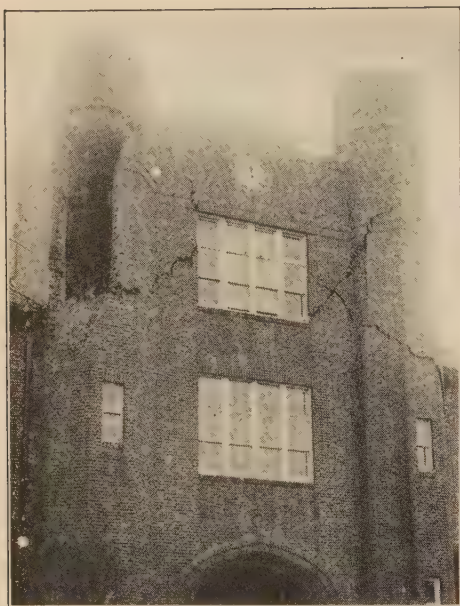
## For Fifty Years St. Paul's University Has Been Training Christian Leaders in Japan

ST. PAUL'S UNIVERSITY looks back upon fifty years of onward and upward achievement. The late Bishop Channing Moore Williams was its founder. Designing to provide young Japanese students seeking Holy Orders with a background of secular education, he gathered together ten promising candidates in 1874, and took them into his own home in Tsukiji. Like St. Luke's Hospital, that other conspicuous handmaiden of the Church in the Japan field, St. Paul's flourished from the beginning. Originally a middle school, with the advancement of educational effort in Japan the need of an institution of university grade was felt as early as 1907, when the move-

ment began which ultimately resulted in the separation of the college department from the middle school, and the removal in 1919 of the former to the commodious building on the new site at Ikebukuro.

A charming and characteristic story of St. Paul's is told in this connection. It goes back to the day when Bishop Williams advanced a loan of ten *yen* to a needy Japanese student. Years passed, and then, when the new University buildings were dedicated, a letter came to the head of the institution. The writer, recalling a loan of ten *yen* made to him years before by Bishop Williams, requested that the enclosed check be accepted in discharge of the





SOME OF THE DAMAGE DONE TO ST. PAUL'S UNIVERSITY

*At the left is the front of the main building after the first quake; at the right, the rear of the same building after the second quake. This tower fell just after Bishop Reifsnider had passed beneath it*

obligation. The check was for ten thousand *yen*, and was signed by Mr. Suenobu, the poor boy of an earlier day, now become the president of the great Tokyo Marine Insurance Company.

### St. Paul's University Ranks High

What sort of institution is St. Paul's? In its steady climb to the high level of efficiency to which it has attained under the presidency of Bishop Reifsnider, the University ranks with the best institutions of its kind in Japan, and by recent license has been placed on a par with the native institutions by the government itself. It is the only Christian university in Tokyo to which this honor has been awarded. It bears favorable comparison with sister institutions of its kind throughout the world. Drawing its students from all classes of the people, emphasis is laid throughout its courses in arts and economics on character building in education, with Christianity as the impelling force.

The curriculum covers a period of three years, and provision is made

whereby students at the University who desire to take Holy Orders may, contemporaneously with their studies in the classical course, pursue their work in the Central Theological College directly across the campus. It has accommodations for six hundred students, and it is an indication of the regard in which the institution is held throughout the country that 350 applicants had to be turned away last year because of lack of room. It has a staff of fifty-two Japanese and eight foreign professors and instructors, and the plant at Ikebukuro includes an academic building, chapel, library and administration building, gymnasium, refectory, two dormitories, the alumni building and three residences for the executives.

These dry facts and statistics, however, altogether fail to convey an adequate impression of the part St. Paul's University plays in the contemporary life of Japan. There is a thirst for education among the Japanese that is amazing to the visitor from afar. Here in Japan the newsboys selling papers on the street corners read the news be-

## Reconstruction in Japan

tween their cries of their wares, and shopkeepers squat in their establishments and pore over books between sales. Tokyo is a city of bookstalls. The thirst for knowledge is one of the dominant traits of the people. The schools of all classes are crowded and American educational methods are received with peculiar favor. Even before the present spiritual unrest

which came as an aftermath of the earthquake the children of Buddhist parents flocked to the schools which were avowedly Christian, and now, with the grip of Buddhism undeniably loosened the tendency is greater than ever before to favor the Christian institutions. To a greater extent than ever, even in its crippled condition, St. Paul's is therefore sending out into the world

stalwart young men equipped not only with modern secular education but grounded in Christian doctrine, and they are sweeping through the country in every field of endeavor.

Baron Ijuin, until recently Foreign Minister in the Yamamoto Cabinet, former Governor-General of Kwantung and Ambassador to China and to Italy, is an alumnus of St. Paul's; Mr. Suenobu, president of the Tokyo

Marine Insurance Company; Mr. Yamazaki, president of the Kyushu Collieries Company; T. B. Sakai, of the Mitsui Company; Mr. Hoshino, president of the Tokyo Type Foundry Company, and others prominent in all the walks of Japanese life, are likewise distinguished alumni of the University; and there is additional food for reflection in the fact that Bishop Motoda

and Bishop Naide, the first two native bishops of the Church in Japan, began their careers in this Christian institution of learning, which lies two miles outside of Tokyo, within the shadow of Fujiyama. Aside from the high station in life to which some of its graduates have been called, it is a striking commentary upon the general service St. Paul's is rendering that ninety of its hundred



THE MATHER LIBRARY OF ST. PAUL'S UNIVERSITY  
*This beautiful building, named in honor of its donor, was so badly cracked that it will have to be practically rebuilt*

graduates this year have been placed in good positions in various parts of Japan in spite of the business stagnation following the earthquake, in marked contrast to the fact that but thirty per cent of the graduates of the Imperial University have so far been able to secure employment.

Now a crisis has been reached in the history of this institution. It cannot continue to render this all-important





EAST DORMITORY OF ST. PAUL'S UNIVERSITY, BEFORE AND AFTER THE QUAKE  
*The gable was thrown down, but it has been temporarily replaced and the building is being used*

world service without assistance from America. Though located in a sheltered spot, it did not escape the destructive effects of the September earthquake. One of the stately towers of Academic Hall was rent in twain and its mate was thrown over entirely, while freakish cracks were opened in all sides of the building. The gable of the dormitory building across the way and its overhanging portico were demolished, as was likewise the coping of the dining hall in the rear of the dormitory, the walls of which were also cracked asunder. The beautiful library of the University was so shattered that it will have to be rebuilt. The Chapel was lifted practically in bulk three inches clear of its foundations by the force of the earthquake, its walls are cracked and the altar and reredos damaged. There was scarcely a building in the entire plant that was not more or less severely damaged by the initial quake and the thousand smaller quakes which continued during the ensuing ten days.

#### **St. Paul's a Fingerpost at the Crossroads**

But the needs of the University are no less great than immediate. From its halls go those who are swelling the ranks of the rapidly growing army that is marshaled by Bishop McKim and his devoted aides. The Japanese are at the crossroads of their spiritual life.

On one hand the road leads to atheism and agnosticism; the other to Christianity. For there is no doubt, even among the leaders of the Japanese, that the ancient faith of these people has been shattered and is destined to be replaced by Christianity.

It has been said that St. Paul's was founded in 1874. In the days before the earthquake plans were being formulated for the celebration of the fiftieth anniversary of the University, which will occur this year. In anticipation of this anniversary a committee of the alumni and friends of St. Paul's, including such men as Viscount Shibusawa, Baron Sakatani, Viscount Kaneko and other men of prominence and wealth in Tokyo, had been formed to create an endowment of \$200,000 for the institution. Though the earthquake intervened, these plans are still going forward, with every assurance that although no one in Tokyo has escaped financial reverses by reason of the disaster, the pledges made for this endowment will ultimately be forthcoming. But the immediate problem is that of reconstruction; and St. Paul's appeals to the generosity of the Christian people of America to make the restoration of the University their share in the observance of this fifty years of Christian educational effort. As Bishop Tucker has said, "We must stand behind the Church we have created with our hospitals and schools."



DR. JOHN W. WOOD ADDRESSING THE BOYS OF ST. PAUL'S MIDDLE SCHOOL

*The occasion was the memorial service held by the boys for their comrades who were killed in the earthquake. The service was held on the site where their school had stood*

## St. Paul's Middle School, Our Oldest Educational Institution in Japan

ST. PAUL'S MIDDLE SCHOOL, founded in 1874, which was entirely destroyed by the earthquake, is the parent institution of all the purely educational work of the Mission to Japan. From the Middle School, in consequence of the expanding educational needs of the Japanese people, St. Paul's University was developed; and it was out of the effort to give the Japanese girls those same educational advantages which their brothers were enjoying that St. Margaret's School was also organized.

The Middle School, like the University and St. Margaret's, operates under a government license; which means that it ranks with the best institutions of its type in Japan, and bears favorable comparison in all respects to the high schools of the American public school system. Though prohibited by

government regulations from including religious instruction in its curriculum, the students, as in the other two institutions, are permitted to exercise their own choice in the matter of spiritual training outside of school hours.

There are well organized Bible classes at the Middle School, therefore, besides lectures and personal work by the clerical members of the mission, as well as a special class for catechumens. Chapel is a daily feature and is always largely attended by the boys, who come from all over Japan as well as from Formosa, Korea, Hawaii and China, and a high percentage of student baptisms annually is recorded.

The Middle School, in the educational scheme of the mission, acts as a feeder to the University at Ikebukuro, and Bishop Reifsnider, who has long been president of the Middle School as





DR. KOJIMA AND THE MEMORIAL TABLET ON THE SITE OF THE MIDDLE SCHOOL  
*Dr. Kojima is the headmaster of St. Paul's. After listening to addresses, the boys filed past this tablet bowing reverently as they did so in memory of the comrades they had lost*

well as of the University, reports that the best of the students who enter the University are those who come up from the Middle School with the secular education which they have received at Tsukiji in the venerable school with its strong Christian background.

The curriculum at the Middle School covers courses in morals, language, literature and drama, history, geography and other branches taught in the average high school. The class of students entered at the school is representative of the average type of business and professional men in Tokyo, Osaka, Kobe and the other larger cities of Japan. A considerable number are also received from the rural districts, and there are not a few who work their way through the school by delivering milk or papers, drawing rickshaws or doing other work which is to be found out of school hours.

#### **Memorial Service Held by the Boys**

At the time of the earthquake there were 1,000 boys enrolled in the Middle School—sturdy, well set up lads, assiduous in their studies, put through drill

exercises every day by a veteran of the war between China and Japan, always eager to learn, and possessed of a fine loyalty for their Alma Mater. This was beautifully typified in the memorial service which they held amid the ruins of the school, under the leadership of Dr. Kojima, the head master, shortly after the earthquake of September 1. Seven of their schoolmates perished in the fires that swept Tokyo on the evening of the great quake; and it was to pay a final tribute to their memory as well as to register their earnest desire that the school be rebuilt promptly that the memorial service was arranged. They gathered in military formation before a table on which a scroll containing the names of their departed comrades had been set up, listened to speeches by Dr. Wood and Dr. Kojima, bowed low and reverently in salute to the lads who had gone, and then with soldierly precision marched from the field, undaunted by the disaster which had overwhelmed them.

The Middle School, like the University and St. Margaret's, has continued to function despite the disaster which

## Reconstruction in Japan

swept away its old home in the Tsukiji district. Room has been found for its classes in the University buildings at Ikebukuro. But this makeshift at best is only temporary, and the best interests of the Middle School and University, as well as of the Cause for which they stand, require that without unnecessary delay both be restored to those happy conditions which existed prior to September 1, that the vital work in which both are engaged may go on.

As to the Middle School particularly, one feels a special word must needs be said, because it is the pioneer educational effort of the Church in Japan. It is inured to hardship and misfortune, for when but two years old the budding institution was wiped out by fire. It arose triumphant from the ruins then, only to suffer again in the earthquake of 1891, when the school house was once more destroyed. And then again

it rose triumphant, as these Japanese Christians with sublime faith believe it will rise triumphant once more.

From its humble halls have gone forth those who, later graduating from the University, have distinguished themselves in every field of effort in the Empire. Bishop Motoda, first native bishop of the Church in Japan, graduated from the Middle School, to return there subsequently as its headmaster. Bishop Naide of Osaka is likewise a Middle School alumnus. Its boys are those from among whom the future leaders of the nation will be chosen—who will control its destinies, direct its intercourse with sister nations of the earth, and in the days just ahead will exert that influence which will say whether Japan shall cling to the Buddha or accept the Christ.

Is it not worth while restoring an institution of such potentialities?

## St. Margaret's School Sends Out Young Women With High Ideals

ST. MARGARET'S SCHOOL, notable and especially deserving because of the far-reaching work which it is doing among the young womanhood of Japan, was founded in 1877, and is therefore ending its forty-sixth year of service. The records of the Alumni Association show that of the eight hundred fourteen graduates who have gone out from the school, three hundred sixty are baptized Christians; and of these, one hundred fifty-nine have been engaged in definite work in connection with the Japanese Mission or have become the wives of clergymen or catechists of the Church.

This is one of the significant functions of St. Margaret's, that it serves to an unusual degree in training young native women who upon graduation devote themselves in a greater or less measure to the work of propagating Christianity, in evangelistic, social service or other lines, among the women of

their race. In all probability the number of converts for which the institution may claim credit is larger than shown in the records of the Alumni Association, since only a small proportion of the graduates are members of this organization; but in any event all of those who leave St. Margaret's without having been baptized, at least go out into the world as clerks, stenographers, school teachers, etc., imbued with Christian ideals through their contact with the school, and to that extent exert an influence that is incalculable.

It may not be out of place to note the fact that among the graduates of St. Margaret's is Mrs. Komiya, who became a Christian through the influence of Bishop Williams, was employed as a teacher in the early years of the school, and is today one of the most noted women in the Church of Japan, having done more than any other one person to establish, nourish and





HOLY TRINITY ORPHANAGE AND HOME FOR FEEBLE-MINDED CHILDREN, TOKYO

*Here through the kindness of the Rev. Mr. Ishii St. Margaret's found a home, but both the orphans and the feeble-minded children, as well as St. Margaret's girls, are sadly crowded*

guide the Woman's Auxiliary in the North Tokyo District. Another graduate of St. Margaret's, who was also brought into the Faith through the influence of Bishop Williams, is Miss Uta Hayashi, one of the most prominent social workers in the Japanese Empire; still another is Toyo Kurokawa, teacher of English and head of the dormitory at the school and a beautiful influence among the students by reason of her own strong Christian character, and finally, to mention but one more, Miss Iyo Araki, more lovingly known as Araki-San, head nurse at St. Luke's Hospital, is a graduate of St. Margaret's who has given her whole life to the service of the Mission.

St. Margaret's is a secondary school for native girls, who enter it from the Government Primary School at the age of twelve or thirteen for the five years' course. It is an institution which, like St. Paul's University and the Middle School, operates under a license from the Government which is in effect a certificate of its rank and efficiency among institutions of its class. Its curriculum includes the courses customarily taught in the girls' high schools of America, with particular stress laid

upon vocational training of a domestic character, including sewing, cooking and domestic science generally; hygienics and athletics also receive attention, as do singing and folk dancing.

The observer trained in pedagogics probably would not lay great stress upon these two latter accomplishments of singing and dancing, yet if St. Margaret's were doing nothing more than filling the hearts and souls of these growing girls with the beauty of our Christian hymns, and putting freedom and rhythm into their growing bodies, it would be accomplishing much.

But of course it is doing a great deal more. For, while there is a government prohibition against religious instruction as a part of the school curriculum, Christian instruction and attendance at the daily morning prayer in the chapel are insisted upon, and in addition there are other voluntary classes in devotional exercises whose influence is seen in the statistics which have been quoted above. It is the beautiful Christian atmosphere which prevails throughout the institution that exerts an influence, to the effects of which in their lives, many of the known Christian graduates have testified.



ONE OF THE DORMITORIES IN THE TEMPORARY ST. MARGARET'S

*These sleeping accommodations give some idea of the crowded conditions under which St. Margaret's girls are living. Whole corridors are covered with beds like these*

### A Few Statistics

A few statistics may not be out of place. In St. Margaret's as it stood at Tsukiji prior to September 1, under Miss Heyward and Mr. Kobayashi, the English and Japanese principals, there were 585 students enrolled, with thirty-six teachers. The plant consisted of a main building, with thirteen classrooms, laboratory, library, assembly hall and offices, a dormitory accommodating fifty, two Japanese residences and one European residence with school rooms.

In addition to the regular studies, twenty-two Bible classes were operated every week, with an average attendance of twenty-five at each; there were two general meetings for Christian talks each week, one-half the entire school being present at each; services daily and Sunday at the Cathedral, prayer meetings in the dormitory and classes for inquirers and for baptism and confirmation. St. Margaret's was going forward with notable achievements in its past and rich promise of still greater achievement for the future.

Then the earthquake intervened. Of the 585 students enrolled at the close of the institution for the summer but 350

answered the roll when the school reopened following the disaster. Its entire plant was wiped out. Through the generosity of Mr. Ishii, a temporary home was opened at Holy Trinity Orphanage, where a school for feeble-minded children is maintained, six classrooms of which have been turned over for the use of St. Margaret's, while U. S. Army tents supply the necessary accommodation to relieve some of the overcrowding.

Four of the girls were killed in the earthquake; about 370 of the students and nine of the teachers lost their homes and all of their possessions. Many of them answered the first roll call after the fire possessing nothing but the clothing which they were wearing. Many more of them did not report at all, as they were scattered throughout Japan.

In these conditions St. Margaret's continues to function, but under conditions which would be intolerable but for the fact that in their simple faith these Japanese girls and their families believe there will be a restoration of old-time conditions when the generous Christian people of America learn of their desperate need. About fifty girls



## Reconstruction in Japan

are living in the dormitory, which consists of four rooms 12 x 24. Those who cannot find floor space to spread their futons at night sleep on the canvas cots in the hall. These dormitory rooms are used during the day for sewing classes and one of the six class rooms is used as a dining room by day and a study room at night.

Such conditions cannot long exist. They are against Japanese Government regulations, naturally; they are in defiance of the best American traditions which our mission workers in Japan are supposed to represent, as they are un-Christian and false to the principles of Him in whose Name this work is being carried on.

## Kindergartens Foundation Stones on Which the Church in Japan is Built

### The Influence of a Christian Kindergarten Felt Throughout a Heathen Family



IF it be asked what practical results have been accomplished by the Christian missions in Japan, one of a score of answers is "the work of the kindergartens." The first of these was opened

nineteen years ago at Akita by Miss Mead. In 1908 it was made a memorial to a little boy in the diocese of New York, Gaylord Hart Mitchell, and is still active. There were twenty-seven of them in operation in the district devastated by the earthquake and fire of September 1; and we have this authoritative statement from Bishop McKim as to their high value to the Church and cause.

"Kindergartens," says Bishop McKim, "are to my mind one of the greatest evangelistic assets we have. Mothers bring their children to them because the little ones are too small to come alone. They are naturally curious to know what the strange foreign women are going to teach their young, so they remain and listen. We make it a practice to teach the children to say grace before meals, as well as to recite the Creed and the Ten Commandments. Thereafter the mothers go home and tell the fathers and other members of the family of what goes on in the kin-

dergarten, and this gives the foreign missionaries and their assistants an entrance into the homes of the people which they wouldn't have otherwise. Many baptisms of the parents of the children are brought about through the influence of these kindergartens."

They were scattered all through Tokyo. Out in the suburbs at Aurawa and Omiya, Miss Nellie McKim and Miss Upton have been maintaining these prosperous institutions for molding the minds of the young; Mr. Sugiura before the earthquake maintained a kindergarten of invaluable service in "the Island." Mr. Goto at "God's Love" was engaged in similar work. Miss McKim since September 1 has established a kindergarten amid the ruins of Tsukiji, and over in Senju Mr. and Mrs. Yamagouchi are struggling to continue a similar work against the odds which have been imposed upon Christian work of every type in Tokyo by the disaster.

This kindergarten of Mr. and Mrs. Yamagouchi may well be taken as a type of the work of this character throughout the stricken district. You ride through many mean streets and thread your way along dark, ill-smelling alleys, thronged with children, dogs, chickens, ox-carts and all the other entourage of the East, to locate their kindergarten, yet this isn't difficult when you get the pass-word. If your Japanese is limited, just say "Yamagouchi-San?"

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Chubby Japanese faces will light up, profound bows will be made and clattering feet clad in *geta* will shuffle on ahead and lead you through a mud-infested alley to a gateway resembling an entrance to a stable. Push it open and there you are.

But, oh! how different on the inside to the surroundings without! It is a scene very like that which is presented in the average kindergarten at home except that it is not so complete and modern in equipment.

When she was a pupil at St. Margaret's School, Mrs. Yamagouchi learned the essentially Christian doctrines of cleanliness and order and the manifold advantages of fresh air, sunshine and good healthy play for the children, side by side with instruction in Christian doctrine, the joy of work and the soul satisfaction of service. Here all these are taught, to a hundred-odd children of all descriptions—Christian and Buddhist alike—and if you want evidence of the success of the effort, despite the handicaps under which Mr. and Mrs. Yamagouchi labor, go among the children of the neighborhood and pick out with ease from the throng those who are and those who are not members of the little Yamagouchi family.

Here Mr. and Mrs. Yamagouchi—the husband is a catechist and hopes before long to take orders—conduct church, Sunday School, day nursery, kindergarten, vocational training school, playground—everything. A score of the children were at play in the yard the day we visited them. Two little chubby kimona-clad Japanese engaged in battle-dore and shuttle-cock, another group dived in a sand pile, half a dozen more were in the swings, while several were

going through a folk-dance under the guidance of Mrs. Yamagouchi.

It is just a plain yard, this playground, not a blade of grass in sight; the swings and slide boards are weather beaten. To the left you enter a low, dimly lighted room, twelve feet square, very orderly, clean and shining, at the far end of which stands a small rude altar. The meanest Shinto shrine in Japan is luxurious by comparison, but there is no more deference shown in the Meiji Shrine, held to be the greatest of them all just now, than is shown in the solemn little faces of these Japanese children as they come into the presence

of this pathetically inadequate Table of the most High. To the right is a small Estey organ with rather squeaky notes; but you should hear these children sing our hymns in their piping Japanese voices! There are half a dozen *tatami* (mats) upon which they sit during school hours. The room is lined with rude book-cases. They contain, besides a few Bibles and Prayer

Books in Japanese, a miscellaneous collection of paper dolls, fairy books, soiled and torn, lanterns, and we noted also a baseball glove and a bat, for Japan has made the American national game her own.

Well, this is about all there is to it in a material sense. Here in one room and a small open space this Japanese and his wife, in the plainest of garments, but with the light of faith in their eyes, are doing God's work in a most practical fashion without a penny of compensation, often hard put to it to find means of carrying on their work, especially since the earthquake.

But the gratitude of the children is much and the appreciation of several score of native families is more, and



CROWDED OUT!  
*Can't you find room for us, too?*





MR. AND MRS. YAMAGOUCHI IN THEIR KINDERGARTEN IN SENJU

*Just a plain yard with not a blade of grass in sight but the children are taught the essentially Christian doctrines of cleanliness and order*

the knowledge that growing Buddhist children are inbibing sentiments which they will carry with them through all their lives and make them better, cleaner and healthier men and women, is still more. It is worth while telling our Christian folk at home, too, that the Japanese government is not unappreciative of what the Yamagouchis are doing. There was a small contribution received by the Yamagouchis not long ago from the Home Department; but the point to be remembered in this connection is that this institution, as well as all the others of its kind which the Church is conducting in Japan are

Christian institutions which bear the stamp of Christianity and of America.

What has been said of the work of the Yamagouchis applies with equal force to all of these kindergartens which the Church is maintaining throughout the stricken district. Alike, they have the spirit of Christianity behind them, alike they are sadly in need of the accommodations and equipment essential if they are to realize to the full the value which Bishop McKim puts upon them; alike they will languish and dwindle away if help is not extended to them by the people of America in this hour of their need.

## Destruction Did Not Discourage Christ Church

*As Told by One Who Was There*

The facade of Christ Church, Tokyo, is shattered as by a high explosive shell; jagged holes have been rent in its side. The interior until a short while ago was a mass of wreckage. Where the altar had once stood a gang of Japanese workmen squatting on the ground plied chopsticks at a frugal luncheon; in the chancel, a fire burned to keep them warm. Above, where a Cross once held out its promise, noth-

ing remained but a charred stick.

The rector, the Rev. T. Minewaga, is doing his best, begging a few planks here, some nails there, commandeering workmen from among his flock. It is hoped to put up nearby a shack in which they may worship the same God that we are worshipping amid comfortable surroundings. These broken and tottering walls must come down. Christ Church must be rebuilt.

# The Christian Primary School—a Necessity and An Opportunity

By the Right Rev. C. S. Reifsnider, D.D.

Suffragan Bishop of North Tokyo

SOCIETY in Japan is undergoing a transition to a very marked degree. Its occupations, its habits of thought and of living and even its ideals are changing; the problems of adjustment become increasingly difficult. In view of the fact that life in Japan today is in the midst of a transition that is profoundly affecting every phase of its interest and activities, the necessity of bringing Christian educational values to bear upon every part of its educational system is doubly apparent. The problems of its youth and their answer will profoundly affect the Japan of tomorrow.

A large number of the young people of Japan at the most religiously-impressionable period of their lives are gathered together in primary schools, and while being given a proper secular education, they can also very easily be influenced spiritually. The question before us is, "What percentage of Christian education should we try to do?"

According to the 1921 issue of *The Christian Movement*, there are 9,190 Christian kindergarten pupils, which is about 19 per cent of the total kindergarten attendance in the country, or, to put it another way, out of the 707 kindergartens in Japan, 227 are Christian. There are 1,450 Christian primary school pupils in government schools, which is less than two one-

hundredths of one per cent of the total number. There are no Christian primary schools. Of Christian middle school students there are 10,033 (boys), or about 6 per cent of the total number. Of Christian higher school students (girls) there are 11,935, or over 11 per cent of the total. There are also 2,535

Christian students in college and university grade institutions for men, or 4 per cent of the total, and 843 Christian students in institutions of the same grade for women.

These percentages in Christian education are strikingly uneven. Kindergarten education shows the best percentage, and the Christian influence exerted through them is great and far-reaching. The lowest percentage is shown in primary school education.

The most plastic age in a child's life is between the years of six and twelve—the primary school period—and hence the child in these most impressionable years can be most readily and permanently swayed for Christ if surrounded continually by Christian influences. What actually happens in government primary schools is that the seeds of an anti or non-Christian religion are sown that later flower as Emperor and ancestor worship or as atheism, or at best as agnosticism. *There are no Christian primary schools in Japan,* and hence in the non-religious or anti-



BISHOP REIFSNIDER



## The Christian Primary School—A Necessity and an Opportunity

Christian atmosphere of government primary schools the 1,450 primary school students who enter as Christians are weaned away from Christ, perhaps permanently lost to Christianity.

But of even greater significance, perhaps, than this is the conviction felt and expressed by the Mayor of Tokyo that the public school system as heretofore carried on in government schools in Tokyo is weak in imparting moral fibre to the children and youth of the capital, and his consequent request that Christian speakers give an hour's Christian teaching once a week in each of the government primary schools in the city as the best possible method for their spiritual and moral education.

This is our opportunity. The word has officially gone out that Christianity is no longer considered to be antagonistic to the national ideals of Japan, and in some of the text-books prescribed by the Department of Education Christ

is mentioned as one of the great moral heroes of the world. The barriers are down and the way is open for an unbroken Christian impression upon the minds of the youth of Japan from the age of five to twenty-two—from kindergarten to university—a completed Christian educational system with no break in the most formative period of a child's life—that between kindergarten and middle school.

The time has come when Christian primary schools would be welcomed by the Japanese nation, and would do excellent service for God and the State. We are standing at the beginning of a new epoch in the history of Christian education in Japan. A larger vision that will bridge this gap between kindergartens and middle schools is necessary if Christian education is not to fall short of its mission in Japan. If Christian education falls short, so also will Christianity fall short.

**M**R. THOMAS W. LAMONT of the firm of J. P. Morgan and Company, who is a member of the Presbyterian Church, has recently returned from a visit to Japan. He writes as follows to Mr. Procter, Chairman of the Japanese Reconstruction Fund Committee:

Mr. William Cooper Procter, Chairman,  
Japan Reconstruction Fund Committee,  
281 Fourth Avenue, New York City.

Dear Mr. Procter:

It gives me great satisfaction to add my testimony as to the efficiency and value of St. Luke's International Hospital at Tokyo. The hospital is one of the outstanding American institutions in the Far East and in addition to its service to the sick, and in training nurses, is a factor of great importance in maintaining good relations between our people and the Japanese.

When I heard of the disaster in Japan one of my first thoughts was of the fate of St. Luke's and of the necessity for its restoration; so you may know how fully I sympathize with the effort that you and your associates are making in its behalf.

No tribute to St. Luke's could omit reference to the character and personality of the devoted man who directs it, Dr. R. B. Teusler. As an American I am very proud of him.

Trusting that the financial support required by your Committee will promptly be secured and that you will allow me to include a modest contribution, I am,

Very truly yours,

THOMAS W. LAMONT.

## Sixty-five Miles from Anywhere!

No Churches—No Ministers of Religion—Only Two Women to Bear Witness to God's Love in a Vast District

By *Laura M. Parmelee*

Missionary to the Navajo Indians at Aneth, Utah

ON New Year's Day, one looks not only forward into the future but back through the completed year, a year that is bound into the volume of the past never to be relived. And the year 1923 is past and we look back to see if the foundations laid in that year are worth while—that is, the foundations of this mission. A year ago Miss Ross and I came out here and took possession of some discarded government buildings at Aneth, on the San Juan River in the southeastern part of Utah. Being on the Navajo reservation and almost inaccessible from the rest of the state, we are under the jurisdiction of the Bishop of New Mexico.

The primary object of our coming was to establish a mission school for Navajoes, but for many months we could not get any of them to let us have the children. So we did what we could, visiting both Navajoes and white people, and keeping open house at the mission. Twenty-five miles or more to the west of us is the little settlement of Bluff, entirely Mormon. With that exception there is no town nearer than Cortez, sixty-five miles away. It is more than a hundred miles to any rail-

road. You can imagine the isolation!

In all this region there is no religious work done. We have visited up through the McElmo Canyon and met young men and women who have never been to church. And these are not Navajoes, but white people. There are

two schools in the canyon, but no minister ever visits them. The young people get up dances but naturally make no efforts to get up a religious service.

The Navajoes are the primitive blanket Indians, still buried in paganism. There was a missionary here for a while several years ago, and the Indians tell of what he said and taught, but I do not know of one Christian Navajo living here. At least there was not one here for the Christmas gathering. They came

for what they could get. They knew no better—and I wonder how many white people do the same!

Of course, the entering wedge to the confidence of the Navajoes is the medical work, and during the year past I have treated 928 dispensary cases here at the mission, have had one Navajo woman and her baby here for two days of constant care, and have made seven



MISS PARMELEE (RIGHT) AND MISS ROSS



## Sixty-five Miles from Anywhere!

visits to the hogans to care for the sick, besides sending out twenty-eight meals to them. Then, too, there have been several white people stop for medicine, and the trader's wife was so ill in the spring I was with her nearly all the time for ten days. They live three miles away and are our nearest white neighbors.

The Navajoes come to us for many and various things—sometimes just to get warm in the winter or for a cool drink in the summer. More often to beg for food or clothing, or to get some medicine or advice or borrow something. All told, there have been over fourteen hundred Navajo visitors here, and more than three hundred white people.

Of course, our greatest satisfaction lies in the children. It is with them we hope to do our greatest work. "A little child shall lead them." So we were very happy when our first pupil arrived on September seventh. Even then we were not sure he would stay, for there was much talking and powwowing among the natives—a holding off in spite of saying they wanted their children to come here. Finally we found the secret of the whole affair. Years ago, while these buildings were unoccupied, a Navajo had been buried in a hogan back of our barn. No one had lived here since. All Navajoes kept away, for the "Shindy" or devil, occupies every hogan in which a person is buried. The dead are carried way out to desolate places where no harm can be done by the "Shindies." I have never found out why this Navajo was buried here. But we had a delegation of the big men call on us the very first morning we were here, to tell us to leave that hogan alone.

Well, when the first child actually came to live with us, Mr. Redshaw, the government farmer, promised to come and move the dead man. Several Navajoes were here when it was done. Mr. Redshaw could not enter our house. He performed his task and then burned the hogan. Wood is very scarce, both

expensive and hard to get. Yet I had to see at least ten dollars worth of wood burned to ashes within a hundred yards of our wood pile in order to satisfy Navajo superstitions. Then we served Mr. Redshaw's dinner out of doors, lest the "Shindy" come in the house, and he went and bathed and took a trip off on business, as no Navajo would come near him for five days.

On the same day this was done, which was, by the way, on Sunday, Old Chisel (so named because he stole a cold chisel one time) brought his son to us. The little fellow knew no English at all, and did not even have an American name. His little sister was with them and I wanted to have her, too, for she looked even more forlorn and pitiful than her brother, but Chisel said, "No, she have bring water, wood, make biscuit—my squaw heap sick." That little thing was not over five years old, but she must work for the family. Chisel himself is a lazy, good-for-nothing beggar. But he should be on the stage, he is such a mimic. And Albert, as we named his boy, is bright and learns quickly, only he can't learn to keep his hands from "picking and stealing" yet.

George, the oldest and the first one to enter the Mission, is a bright lad of good family and I have great hopes for him. Robert is just about his age, but has had no advantages. Mark, the smallest one, had no name when he came, but is quick and cute and lovable.

Mary, Martha and Anna all belong to the same family, though Mary is cousin to the two sisters. Mary had lived with them since her mother died and their father said he was giving us all he had. He said, too, he would leave them here for five years and then see what they had learned. That's pretty fair, isn't it? And he's a savage.

For two months I had an older girl from the Shiprock government school to help the youngsters get started. You see George was really the only one we had who could talk any English, and his vocabulary is as yet very limited, as



NAVAJO CHILDREN, BEFORE AND AFTER SOME MONTHS OF LOVING CARE

he is only starting in the second reader. But he understands what we say usually and can put it in Navajo, so he is a big help with the boys. But girls of ten need sometimes a feminine touch entirely. You see these girls had to change from Navajo dress to American, braid their hair for the first time and countless other things one would not imagine till really experiencing the great change. Both boys and girls in native dress wear the hair as long as nature provides and bound to the back of the head with yards and yards of white string.

For two months before Christmas we drilled on the carols *Holy Night*, *Away in a manger* and *It came upon the midnight clear*. You see they could hardly pronounce the words and it took many hours to get their mouths open to enunciate at all. In the Navajo language there seems to be small need of using the lips and the jaws are kept almost closed. And then our tunes seem very strange to them. But when once they could sing they were delighted, and proud of showing off to their friends.

Well, Christmas came and the beautiful big tree was brought in on Christmas Eve, trimmed and lighted, to the wonder and delight of all, especially the children, for to most of them it was something they had never seen before. We sang our carols and said our prayers of loving greeting, so that we should not forget the Great Gift.

And when the gifts were distributed only the shining eyes told of the joy

in their hearts. Poor little things! we realized then that their hearts were happy, but they did not know how to play. And just as we had given them comfortable clothes to replace the forlorn rags of their hogan life, so we must give them joy to fill up the wistful emptiness of their lives. The little girls especially had stood, yes, just stood and looked at us, most of the time when they first came, till we got so nervous we let everything go to try and teach them to play. But we had no toys at all till the rich and wonderful boxes from South Carolina and other places came just before Christmas. Consequently, we waited and gave them lots of things on the "Best Birthday", as we call it. And from far and near came the Navajoes for service, tree and all they could get. Not one of them knows or cares as yet about the Christian religion. I tried to tell them what the carols were about and why we had so many pictures up, but they were a lot more interested in whistles, clothing, toys and candy. And why not? It will take years of patient teaching to reach them. It has always been so. And it takes a brave heart, far braver than our own, we often think, to keep cheerful and work on, never minding whether we see results or not.

In the thirteen months we have been here we have had five opportunities for the Holy Communion. Will those who have the privilege of kneeling at a real altar please remember this work and the two workers?





ST. AGNES'S HOSPITAL FOR NEGROES, RALEIGH, NORTH CAROLINA  
*The building at the right is the Glenton Memorial Annex*

## Memorial Annex to St. Agnes's Hospital

*By Sarah L. Hunter*

Former Superintendent of St. Agnes's Hospital

ST. AGNES'S HOSPITAL for Negroes at St. Augustine's School, Raleigh, North Carolina, was greatly overcrowded, particularly in the men's ward, and it became an absolute necessity to build an annex to the main hospital building.

This will be known as the "Glenton Memorial Annex" in honor of Dr. Mary Vernon Glenton, a devoted missionary of our Church for a lifetime. Her first service was given at Anvik, Alaska, in 1894. From there she went to take charge of the Elizabeth Bunn Hospital in Wuchang, China, where she remained many years until a malady peculiar to the climate compelled her return to this country. She refused, however, to be retired on account of health and at first worked among women and children in a cotton-mill town in the South, finally taking charge of St. Agnes' Hospital, where she rendered valiant service until her death there, nearly a year ago.

Her place was temporarily filled by a United Thank Offering worker, Dr.

Catharine P. Hayden, who had done pioneer work in the early days of the Hospital and had remained there for thirteen years, but we are anxious that someone of experience and missionary zeal should soon offer herself to relieve Dr. Hayden. Such a person should communicate with the principal of St. Augustine's, the Rev. Edgar H. Goold.

There is a staff composed of both white and negro doctors, with Dr. Hubert A. Royster, well known throughout the South, as surgeon in chief. There are thirty-eight young women in the Training School for nurses. Many have been graduated, and nearly all of those now living are registered nurses.

It was estimated that the cost of the Annex would be about \$10,000. Nearly \$6,000 is in hand, the walls are completed, and it is expected that the men's ward will be ready for occupancy early in May.

Four thousand dollars will be needed to complete the building and we feel sure that many will be glad to have a part in this work.

# By House-Boat to Chinatown

*By the Rev. Lloyd R. Craighill*

Missionary in the District of Anking, China

“COME with consort; help evangelizing.” The whimsical appeal of this telegram from the Rev. B. Y. Tsen was all that was needed to start Mrs. Craighill and me off on our journey to the porcelain-manufacturing city of Chingtehchen. I hesitate to write up this trip as it really happened for fear lest the candidate secretary at the Missions House be flooded with appeals from young men and women eager to have a hand in so stirring an enterprise as this phase of mission life in China presents.

The neighboring city of Chingtehchen toward which we were headed is only one hundred and twenty miles from Nanchang, but because of its isolation near the headwaters of a swift mountain stream, with no means of approach except small Chinese sail-boats, we knew it would take from three to six days, according to the fortunes of wind and weather, for us to get there. In spite of its isolation the city is one of the largest and in many ways the most interesting in this part of China. All of the best porcelain that has made “china” and “porcelain” synonymous terms in the English language is made there.

Our Chinese “boy” soon found a small junk that was willing to make the trip, so in short order our bamboo boxes were packed with khaki and “whites,” our bedding and canvas cots wrapped in oilcloth, and a large bas-

ket packed with the necessary pots, pans and supplies for the foreigners’ food. (Foreigners can’t eat Chinese food three times a day in hot weather and keep well.) Soon all was snugly stored aboard our little house-boat, our two cots just filling the cabin forward, our books and boxes spread out in the

central cubby hole which was to serve as dining room and living quarters, and back in the “steerage” our boy and crew of four had somehow stored themselves away with that miracle of space economy known to seafaring men the world over, but to Chinese boatmen in particular.

Up sail and away we floated down the waters of the Kan River. This not being mainly a travelogue I can’t go into all the wonders of that four days’ cruise down through the delta with its Flanders flats on

either hand, across the muddy Poyang Lake, and up the clear, swift waters of the mountain stream to our destination. But I cannot help mentioning the wonderful grove of Chinese elms surrounding the old white-walled temple we found near the village where we tied up one night (the friendly villagers who gathered about the well where they had come to draw water for the evening told us there was no mission work being done in that village nor in the large one near by); nor the joy of finding back among the mountains real groves and woods, mostly of huge spreading camphor



THE GUILD HALL SUGGESTS AN  
ELIZABETHAN THEATRE



## By House-Boat to Chinatown

trees, along the banks of the river; nor the delight of a swim in the clear, swift waters at morning and at sunset, and a dive from the bow of our boat. The hardships of missionary life are truly appalling!

It was almost as surprising to see near the end of the fourth day the many smoking chimneys of a busy industrial city spread out for five miles along the river bank as it would be to see a Chinese junk sailing placidly along the river front at Pittsburgh. No Pittsburgh could be so fascinating in its industrial processes as this Chinese city, for here the human man rather than the iron man is the chief factor in production. Every process, from the magical shaping of a rice bowl out of a lump of formless clay to the painting of a dainty vase, is done by hand, with only such mechanical accessories as a crude wooden potter's wheel and a Chinese paint brush. Moulding, glazing, decorating and burning are all done by substantially the same method that has been used here for the past six hundred years, for high-grade porcelain was being produced at this place long before Columbus made his memorable voyage.

Most hearty was the welcome Mrs. Craighill and I received from the Rev. and Mrs. Tsen, and from the church members, upon our arrival. We were just in time for the evening service of the series of meetings which had al-

ready begun. All the missions of the city, and there are three of them, each with a small chapel, in a city of 250,000 people, had united in this week of evangelism, and preaching services were being held afternoon and evening in six chapels and public halls throughout the city. The preachers who had come from other cities to help took turns in rotation at the different places. There

was only one other foreigner besides Mrs. Craighill and myself in this group and, in fact, there are no foreigners at all resident in this city. In this way between two and three thousand people were given a chance to hear the Good News that we have in Christ, and about three hundred definitely gave their names and addresses as desiring to learn more of the Gospel.

The final meeting was held in the Hupeh Guild Hall, a splendid example of Chinese structure, which was loaned for the purpose largely through the influence of Mr. Tsen, who is himself

from the Province of Hupeh. Part of this Guild Hall suggests somewhat, in form, an Elizabethan theatre, with its elaborately carved and ornamented stage at one end, the open courtyard corresponding to the pit and the galleries under their curved tiled roofs on either side representing the boxes or stalls. By special invitation a number of the officials and leading men of the city were seated on the stage, with women and school children in the gal-



A TYPICAL FACTORY YARD IN  
CHINGTEHCHEH



THE POTTER AT HIS WHEEL

*Moulding, glazing, burning, decorating of fine china, all are done by hand as they have been for six hundred years*

leries and five hundred or more men in the central courtyard. What a striking example of the willingness of China in these days to listen to the Christian message!

Special meetings for women were held, at which Mrs. Craighill was given a chance to speak. Very few of these women were church members or had even the least idea of Christianity. When at another time the meaning of the Seventh Commandment was being explained to a woman of apparently respectable standing she admitted without shame that she had three "husbands". This gives some inkling of the moral conditions in the city and shows the need for the moral standards and spiritual strength that the Church can bring. At present we have no women workers there, not so much as a Bible-woman, though the rector's splendid wife is doing what she can to gather a group of women into the Church and bring them to follow the Master.

In this city, the size of Richmond, Virginia, there are only three girls' schools, one a government school and two established by the Methodist Mission, with a total enrollment of about 250 girls. Three of the five teachers

in the government school are Christians and two are members of our Church. Think of the need and opportunity of bringing the True Light to the women and girls of that city, if only we had the means and the workers.

Mr. Tsen is doing splendid work in the dingy damp rented quarters where our mission is housed. How he has found space for a church, boys' school, reading and guest room and office, beside living quarters for the teachers and his own family, is a marvel of Chinese adaptability and ingenuity. That meeting in the Guild Hall, as well as my contact with a fine group of men he has gathered into the Church, convinced me that Mr. Tsen has made an opening in that city which the Church should be quick to take advantage of. Adequate buildings, a girls' school and more workers are needed and can be used to advantage in this city as in few other places in China.

**T**O read this magazine is the best means of keeping posted about the work of the Church.

Surely everybody **WANTS** to be an intelligent Churchman.



# The Salvation Army Goes to Church

In St. John's, Ketchikan, Alaska

By the Rev. H. E. Bush

ST. JOHN'S is the oldest mission in Ketchikan, Alaska. Its history began back in 1897 when the Rev. Dr. Campbell took up his residence here. At that time there were a half-dozen whites and five hundred Indians. St. John's began as a Mission to the natives. The years have seen the white population of Ketchikan grow from six to 4,500 and the native from 500 to 800. These years have also seen the white portion of the membership of St. John's grow from nothing to a number of communicants equal to the natives. The two races worship together, each occupying a side of the church. It is an inspiring sight to see the two races recognizing racial integrity and at the same time gathering under one roof as brothers.

In the readjustment of thought and custom from paganism to Christianity, a continuing process, the natives reveal an instinct that is at once true and inspiring. An illustration of this was given in St. John's last November. There was a post of the Salvation Army among the natives of Ketchikan. James Starr, a younger brother of the old chief, is the ensign in charge of the post. He is a fine Christian young man. During the last week of November the local post entertained a Congress of the Salvation Army. To this Congress came four hundred guests from towns and villages adjacent who were welcomed by our people.

But, according to the native idea of hospitality, these visitors to Ketchikan were the guests of the old chief, Joseph

Starr, regardless of the fact that he was not a member of the Army. Therefore the plans for the entertainment of the four hundred guests were in the hands of Joseph Starr.

Joseph Starr is one of the first communicants of St. John's and has always remained loyal to the Church. To him there was only one place where his official welcome could be given to the visitors—St. John's Church. The day arrived. The native band met the visitors at the dock. When all were landed the procession was formed, the band playing *Onward, Christian Soldiers*, leading the guests to the church. The little church is supposed to seat but 250. It was full that day. I am still wondering how they got in, but get in they did!

After a hymn, Scripture lesson and prayers, the old chief gave his address of welcome, to which reply was made by a visiting tribal chief, both addresses being in the native tongue. Then the missionary must give a sermon which shall set the tone to the Congress. At the conclusion of the service the procession formed again and marched down to the Army headquarters, ready to enter into the business of the

Congress with dignity and deliberation.

To the natives of Ketchikan, St. John's is the "mother" church and no collective activity can be entered into until those participating and their friends have been to church and received a blessing. Would that the white folks were as careful to seek the blessing of religion upon their enterprises!



TOTEM POLE NEAR  
OUR CHURCH IN  
KETCHIKAN

# The Spirit of Missions

## PICTORIAL SECTION

Pictures Which Show the Need for Reconstruction in Japan



TOYO KUROKAWA (left) and C. GERTRUDE HEYWOOD (right)

*Miss Heywood, the well-known principal of St. Margaret's School, Tokyo, is carrying on bravely under difficult conditions. Miss Kurokawa, a graduate of the school and member of the staff for twenty years, is teacher of English and head of the dormitory*





THE REV. T. SUGAI

*Mr. Sugai was rector of All Saints' Church in the Kanda Ward, Tokyo*



THE REV. JOHN K. OCHIAI

*Mr. Ochiai is dean of the Central Theological College on the campus of St. Paul's University*



THE REV. T. ONO (Right) AND S. TAKEDA

*Mr. Ono is in charge of Grace Church, Kojimachi Ward, and Mr. Takeda is the catechist at St. Luke's Hospital*



THE REV. Y. SUGIURA AND DAI TORO

*Dai Toro (Big Tiger), once a famous criminal, was one of Mr. Sugiura's chief aids among the poor and outcast*

## SOME MEN PROMINENT IN EVANGELISTIC WORK IN TOKYO



**TWO ST. LUKE'S NURSES WHO RENDERED HEROIC SERVICE WHILE THE FIRE RAGED**  
*Mlle. Purmentier (left) is a Belgian nurse who has several decorations bestowed in the World War. Miss Bessie E. Curtis (right), Mlle. Parmentier and other nurses whose pictures we cannot give, saved the lives of many patients on the night of September 1*



**MISS CHO KATAOKA**

*An instructor for over twenty years in St. Margaret's School, Tokyo, of which she is a graduate*



**DEACONESS SUSAN TREVOR KNAPP**

*In her little house on the campus of St. Paul's she is known as "the Mother of the University"*





SUNDAY SCHOOL CLASS CONDUCTED BY MISS NELLIE Mc  
*Miss McKim (who stands in the rear, at left) has always been active in work among  
has gathered the remnant of her classes in the temporary Community P*



DAUGHTER OF THE BISHOP, IN THE COMMUNITY HALL, TOKYO  
*n in the poorer sections of Tokyo. As all the Sunday School buildings were destroyed, she  
hich has been put up on the grounds in Tsukiji where St. Luke's Hospital stood*





#### CHRISTMAS PARTY AT BISHOP MCKIM'S HOUSE

*Bishop McKim's own residence was, of course, destroyed in the fire and earthquake, but he has found temporary shelter in a house belonging to one of the missionaries*



#### SINGING CLASS IN ST. MARGARET'S SCHOOL, TOKYO

*This picture shows the crowded condition of St. Margaret's in its temporary quarters. Fully as many girls have to stand up as can be accommodated with seats in some of the classes*



ONE OF THE TEMPORARY TEMPLES ON THE SITE WHERE THIRTY-TWO THOUSAND PERISHED BY FIRE

*Both the pictures on this page show where services are held in memory of the departed. There are temples for the followers of Buddhism and Shintoism and a tent for Christian worship*



TENT USED BY THE UNITED CHRISTIAN CHURCHES IN TOKYO

*Services are conducted throughout the day in this tent, as well as in the Buddhist and Shinto temples. The clanging of the temple bells mingles with the singing of Christian hymns*





#### THE NEW COMMUNITY HALL, TOKYO

*This barrack on the site of St. Luke's Hospital serves for church, amusement hall and as the center of social and medical activities in Tsukiji. Church services are held on Sunday*



#### PART OF THE MAIN BUILDING OF ST. PAUL'S MIDDLE SCHOOL

*It was badly shattered by the earthquake and the gable thrown down, but has been sufficiently reconstructed by Dr. Teusler to afford a temporary home for the Nurses' Training School of St. Luke's Hospital, whose tents and barracks are close by*

# Round the World With Miss Lindley

## V.—The Philippines: In the Mountains

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip around the world to visit the missions in the Orient, has promised to share her experiences with the readers of *THE SPIRIT OF MISSIONS*. This is the fifth instalment of her journal.

**J**UST as we were leaving Baguio for this trip a telegram from Deaconess Massey came saying

**An eager welcome awaits you at the end of the most beautiful trail in the world.**

Wasn't that a nice message? It has rung in my mind many times as we traveled. It is wonderful and I keep thinking of different friends who would enjoy this experience so much. What wouldn't the young people at summer conferences like Blue Ridge, for instance, give to take this hike?

But I must tell you of it in a little more orderly way. Of course, you know that years ago Bishop Brent decided that the Church had an opportunity to work among the Igorots, mountain people, entirely unreachable by any Communion, not even Rome having sought them, and today we have such places as Bontoc and Sagada with their outstations as a result of his decision. The only way you can reach these missions is by mountain trail over which you can ride on horseback, be carried in a chair or walk. Our party of four is doing all this; we have two horses and two chairs, but we all walk many miles. In fact, tonight, after three days, I feel so proud of the ground I have covered on my two feet that I forget the times when I used to fear that a

secretary with an office and most of her traveling done by train might become "soft".

But who couldn't walk over these trails, now on the edge of the mountains overlooking a view which defies all description as height after height rears its glorious head and you look over treetops and valleys to those wonderful peaks glorified by mists and clouds or resting under perfect sunshine and deep blue sky? Or you make a turn and find yourself walking through green lanes of beautiful trees and vines with a stream bubbling below, or on dry paths almost covered with pine needles while the great pine trees sweeten the air and are played upon by the winds from the mountains.

We left Manila last Tuesday; after a hot, dusty, dirty ride in the not-too-luxurious train, we had a two-

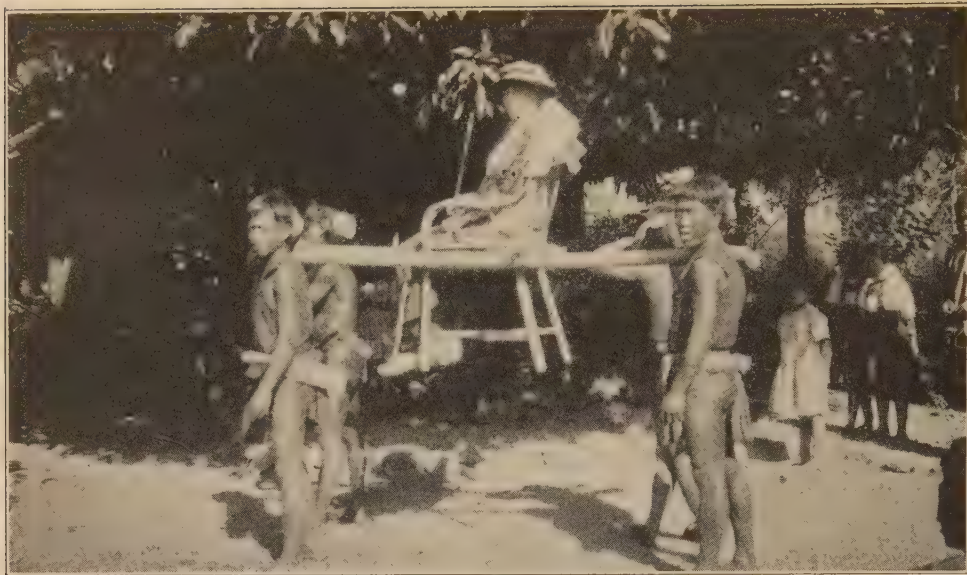
hour motor trip to Baguio, which you will remember was the summer capital during Taft's regime. It is too well known to need description, nor do I need to dwell on the pleasure of cool weather and a nice hotel and lots of charming places to see. But before setting out on the trail we did see and do some things which are worth reporting.

Easter School is here in Baguio and Mrs. Chambers was more than kind to us, taking us everywhere in her car.



ST. MARY THE VIRGIN, SAGADA  
*Father Staunton stands in front. The Igorots are very proud of the clocktower*





MISS LINDLEY JOURNEYING OVER "THE MOST BEAUTIFUL TRAIL IN THE WORLD"

*Travel between Baguio, Bontoc, Sagada and outstations is either on foot, by chair or on horseback. Miss Lindley and her party have sampled all three methods*

Of course one of the most interesting places was the school itself. There are five buildings.—a girls' dormitory with a "social hall" under it, (also used for a class room), a schoolhouse with class rooms below and the work room above where the girls do weaving, a small dining room, a kitchen off it, the house where Mrs. Chambers and her family live and where she sells the things the children make, and a chapel which frankly is a disgrace to the Church. Mrs. Chambers said she hated to show it to us and I didn't wonder when I saw it, though if such things exist a Woman's Auxiliary secretary might as well see them.

The children at Easter School were fascinating things. The Auxiliary had a meeting with a lunch and then a "shower" for two of the girls who are going to study nursing at St. Luke's in Manila, and, as you looked at those two girls in their native costume and realized that in a short time they will be graduate nurses and that only a few years ago they knew nothing of civilization, you gave thanks.

The other place in which we were especially interested is Brent School, a private school for American boys. Mr.

Hackett, the principal, invited us to dinner one night and it was very like making a visit to a first-rate boys' school at home and must be the greatest blessing to parents out here.

After two or three days we started on the trail, but it is now possible to go to the first Rest House, by motor, on the narrowest possible road, really only the trail enlarged, and we were thankful for our good driver, a colored man, an ex-soldier. This Rest House is a perfect picture. It made me think of English thatched-roof houses. The inside is less picturesque and less attractive, but a big fire before which we sat after supper till we went to bed was attractive, except that it would smoke. The little bedrooms had two beds and a washstand and we were comfortable enough—except for the fear of rats.

Saturday morning we tried to have breakfast at 6:15, but it was 7:15 before we really started. However, we soon settled down to our journey. After three days of it I am writing tonight at Data, where we have found an unusually comfortable Rest House. After Data came a long day when we stopped for lunch brought us by Miss Kilburn from Bontoc, after which we passed

## Round the World With Miss Lindley

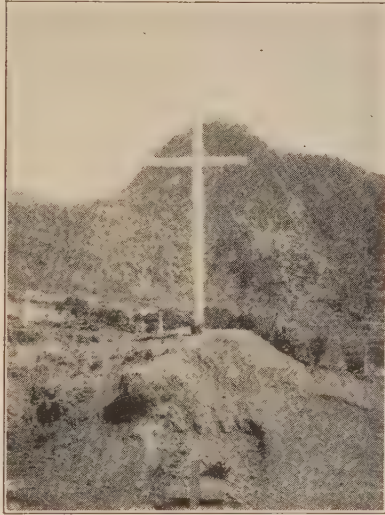
Sabangan, the next Rest House before you reach Alab. Some distance from there we were met by a procession of the school children of Alab, led by a red banner "St. Barnabas Mission". It isn't possible to describe such a welcome and it's quite impossible to express one's appreciation of it and of those dear little barefoot boys and girls, the former often entirely unclothed except for their gee string. Half-shy, half-friendly looks accompany their "Good afternoon, Miss Lindley." By the way, if you were up here you would discover that their "good afternoon" denotes progress. The Mission children say it, but those who know less have picked up only "Good morning," and they say it at any time. It is rather odd to be greeted by it late at night.

At the end of the day's journey was Deaconess Massey and her charming little house. It is all so typical that I wish you could see her and it. The Deaconess in white, the brave representative of Christian civilization, and the house so truly home, both set in the heathen village, which the Deaconess is touching with the touch which comes from Him Who is the Light of the World. Alab is a native village on two sides of the river, clinging to the mountainsides, between which the river flows. There is a small clearing where the building which at one end is chapel and the other schoolroom stands. Stone steps made by the schoolboys lead to it.

On the other side of the road is Deaconess Massey's house, built seven years ago, when Mrs. Betticher (then Miss Graves) was the missionary there. It's as small as it can be and as at-

tractive. We had nearly twenty-four hours under its hospitable roof. I can only mention a few of the really good moments of those hours. One unforgettable experience was Evening Prayer in the schoolroom. The place was half dark and around the table gathered those dusky faces. We sang *Thy Kingdom Come, O God* and one's heart thrilled with the words of that last verse,

O'er heathen lands afar  
Thick darkness broodeth yet;  
Arise, O morning Star,  
Arise, and never set.



THE CROSS WHICH MARKS THE GRAVE OF  
DEACONESS HARGREAVES AT BESAO

And can you imagine singing the hymn you used in childhood, *Jesus, tender Shepherd?* In those days the "heathen" seemed far away, queer things; here a handful of Christians knelt and all around outside were the huts of those heathen. Think of it, only I'm afraid it's hard to do so unless one sees it. It wasn't easy but it was an interesting experience to try to speak to those children, the native teacher translating after you.

After that came a long talk with the Deaconess in her sitting room, broken by visits from a few of the girls and by both men and women looking in on us. They carry pine torches and nothing can be more picturesque than such a town at night dotted by these torches moving in the dark. It was interesting, too, to have a man stop on the porch and hold a torch so that he could look in at the two white women, but I wondered how I should like living there, entirely alone, the only white person in all that heathen village. The Deaconess, of course, said she loved it. All I know is that when I am with such persons I feel so humble that I do not





THE BOYS OF ALAB (LEFT) AND THE GIRLS OF BONTOC (RIGHT) WELCOME MISS LINDLEY

know what to do! And some day I hope I may be able to tell the Auxiliary how much too highly these wonderful people have valued the visit of their representative. I have tried to tell them that the Auxiliary cares, but I want to tell the Auxiliary how much *more* we should care!

But if I stop at each place, as I have at Alab, you will never be able to print this. I must hurry on to Bontoc, one of our first missions. We have a fine property here with a church—which, however, Father Sibley wants enlarged—a school for boys, with whom Father Sibley lives, and a school for girls. Miss Whitcombe and Miss Kilburn are here, though the former is on furlough at present. Here again we were met by the school children and felt much like a *Fiesta* as we rode in. We stayed in the Girls' School and shared again in services, though now with a much more orderly and more clothed congregation! We watched the schoolgirls eat their rice and go to bed on the floor and they danced and played for us and the two days there passed all too quickly.

Then Miss Kilburn took us up to Sagada, literally up, for Sagada is 5,000 feet above sea level. It is probably less necessary to describe the mission here because it is so well known, but it is a remarkable experience to climb that mountain and at the top to find civilization instead of heathendom. One realizes how literally true it is that faith can remove mountains, for Father Staunton simply levels the top of a mountain when he needs a place for church or school or home. Of course, the church is the center, a large gray

stone building (the native stone is very beautiful) with a clocktower of which the natives are very proud.

This letter is so long that I must not stop to talk of our missionaries in their setting of work. There are the priests, Fathers Staunton, Frost, Severence and Hartzell; the teachers, Miss Massé and Miss Clarkson; the nurse, Miss Davis, and Miss Carter, the treasurer. There are the five Sisters of St. Mary and Miss Diggs at the Girls' School and, decidedly *not* outside the missionary family, there is Mrs. Staunton, our kind hostess during our all too short visit.

For want of space I shall not describe our return trip over the beautiful mountain trails. We did manage to go to Besao, where Deaconess Hargreaves gave such noble service among her dear Igorots. We stood at her grave in that lonely plot at the foot of the big cross just where she had told them to bury her.

Did I make you think the trips to Zamboanga and the mountains were uncomfortable? Maybe they were, but not for anything would I fail to have gone. The only discomfort was the longing to see proper staffs and proper equipment. To look into the happy but tired faces of our representatives and not be able to tell them that the Church at home will give them everything they need was discomforting. Meanwhile, one is grateful that women like our missionaries in the Philippines don't wait till things are easy; they work with what they have and obtain results, too, and wonder of wonders, speak gratefully of what the Church at home is doing for them!



THE NEW ST. MARY'S: DODSON HALL  
*Named after Steve L. Dodson, for thirty years the head of the institution*

## The New St. Mary's Hall the Realization of Many Hopes and Prayers

Simple and Beautiful, It Is Ideal for Its Purpose

*By Caroline A. Fullerton*

Principal

SINCE 1914 St. Mary's Hall, Shanghai, has been looking forward with eagerness and some doubt, not knowing what the future had in store. Now that our hopes are realized far beyond what seemed possible, it is our happy duty to let our friends at home know what they have given us. Since it is over, we realize that the necessary waiting has been an advantage, however unsatisfactory to those who naturally wished to see immediate results from their generous gifts. For years we have planned and revised, until at last we have a school that in most respects is ideally convenient and economical. And all who see it comment on the simplicity and beauty of the place.

In planning the group of buildings we have tried to keep only what is essential to a school for Chinese girls. Much has been eliminated that would be necessary for a Church school at home. Dodson Hall, Browning Hall,

the Music Building and the Infirmary would be acceptable anywhere as modern buildings adapted to their purpose. But American school girls might object to the dining hall and dormitories except in warm weather, for the students' bedrooms, each fitted with four little iron beds, are unheated. They are so placed that every room gets sunshine and a maximum of air and light. This required careful planning. The dining-rooms are furnished with Chinese square tables and benches, and the kitchen has the good old Chinese brick stove that burns straw and cotton waste and must be tended all day by a coolie who squats on his heels against the wall and alternately stokes and works the bellows.

We are not entirely "old style," however, for there is a steam plant to heat Dodson Hall and the Domestic Arts Building, also one for the Music Building that will later supply heat to the





THE NEW ST. MARY'S: DOMESTIC SCIENCE KITCHEN

*A good old Chinese brick stove that burns straw and cotton waste*

Chapel. Every dormitory has running hot and cold water and in the bath-rooms are Soochow tubs, shaped like our grandmother's mixing bowls, and of similar material. This is a Chinese school; photographs do not give the right impression.

If it took a long time to start building, work once begun it did not take long to finish. For this we must thank Mr. M. P. Walker, who also is responsible for the extreme care with which our limited funds were stretched to cover all our varied needs. On April 17, 1922, ground was broken. On May 10 of the same year the cornerstone of Dodson Hall was laid. Thirteen months later, after the girls had all gone home for the summer holidays, a small army of coolies, motor-trucks and mule carts gathered early in the morning at the gate of the old school, and the moving began.

On July 15, 1923, St. John's University took possession of our deserted grounds and buildings. The trees and shrubs were not there, for they had also moved with the rest of us. When the girls returned to their books last September they did not find a strange place. The same erratic clock ticked on

the wall of the new entrance hall, the same old books scantily covered the new library shelves. In front of the new dining hall, Miss Dodson's old rosebush was still blossoming unseasonably. One senior, who had always lived in Twing Hall since she started school, was found very quiet on the porch of Dormitory "A" before a familiar brass tablet set up in memory of Mary Abbott Emery Twing in 1902.

"Dedicated to the Advancement of Christian Womanhood in China—erected by the gifts of the Woman's Auxiliary"—so reads the tablet.

There are many whom we should thank for the new St. Mary's: Mrs. Browning for the Domestic Science Building, Mrs. Thorne for her material help on the Dining Hall, and Mrs. Zabriskie for starting the Infirmary Fund. Mrs. Knapp, of Ohio, has left us the Gate House, in our minds a memorial of her lifelong interest in the work.

Many more must remain unnamed. The members of the St. Mary's Committee, especially Mrs. Arthur Kinsolving and Mrs. Hoffman Miller, who put in so many hours of their busy lives, would feel satisfied if they could see the results of their labors. We are most



THE NEW ST. MARY'S: GATE HOUSE

*This was the gift of Mrs. Homer P. Knapp of Ohio and will be a lasting memorial to her interest in the school*

happy that Mrs. Ely, of our faculty, can enjoy with us the school her enthusiasm did so much to make possible. We who are working here in St. Mary's Hall realize that this school is entrusted to us by those who have given it. We do not forget the one in Morristown, who for a week walked daily to market, so this school might have the carfare she thus saved. We do not forget the gift from a summer camp of the girls of a Lynn shoe factory. Every individual who has contributed to its construction has a share in the increased opportunities of the school.

Almost the first impression which came to us after the term started was that the new school was not finished. The longer we stay here the more we realize that it never will be. One of the older girls came to the office and with real anxiety said, "We have no Gate School; what shall we do?" "Those of you who knew St. John's University will remember that at the gate is a dispensary where there is a daily clinic, and on Sundays a Bible school for the Zau-ka-doo children, and those who work in the factories. For years St. Mary's girls have taught the children

there, directed by Mrs. Pott and Miss Bailey and the school *amahs*. The Christmas treat was an annual event.

The new school offered no place for such activities. Mrs. Chisholm, the school nurse, echoed the words of the girls. She had to have a dispensary for the village at our gates. Miss Walker joined in the chorus. Her pedagogy class said they wanted to get practice teaching by running a primary school for little girls. Our neighbors are not far to seek. Beyond our high wall is a five-foot right of way, separating us from the village cabbage patch.

This question of the gate school dispensary has been partly met. Bishop Graves as usual has found a way out of our difficulties. He had a "Special" which he used to start the needed building. It will be a corner of the playground, opening outside on to the right of way. We shall start at once, trusting for the necessary equipment and funds to finish. So the work goes on.

A greater need than this dispensary was the chapel. We lacked the one thing needful to carry on the work for which St. Mary's Hall was founded. We had funds for altar and font and





THE NEW ST. MARY'S: ONE OF THE DORMITORIES

*The smiling faces of Miss Graves and the Student Association Officers express their thanks to those who have made the new St. Mary's possible*

other memorial gifts, but not sufficient to build a church. It was our earnest hope to make the church the center of our group of buildings, the first thing seen as one approached from Shanghai, and the last thing to remain in the memory of a student who left the

school. Now Mr. Letcher, of Virginia, has fulfilled our hopes by making this long desired chapel a reality. The plans are ready and the building will start this spring. We believe that next Christmas we shall have the service in St. Mary's Chapel.

"The Lord hath done great things for us, whereof we rejoice."

## Next Month

THE June issue promises to be unusually full of good things. Bishop Carson will conduct us through "An Open Door in Haiti" and Mrs. John Glenn will ask and answer the question, "What is the Church Mission of Help?"

Bishop McInnes of the Church of England writes of "New Points of View in Old Jerusalem" and incidentally brings in an interesting experience he had among our Jewish brethren in New York.

Mrs. Wyllie will tell us that Archdeacon Wyllie has seventeen missions in the Dominican Republic and not a single church to worship in. As a contrast, there will be the story of the consecration of the beautiful St. Luke's Cathedral at Ancon in the Panama Canal Zone. The other features include an account of some phases of our widespread educational work in China, rounding out a well-balanced and interesting number.

# "Ihla Formosa"—the Beautiful Island

How the Nippon Sei Ko Kwai (the Church of Japan) is Carrying the Gospel to the Home of the Headhunter

By Edna B. Andrews

Wife of the Rev. R. W. Andrews, for twenty-five years our missionary in Japan

IN connection with the work the Church has done in Japan, and emanating from it, must be included missionary work in Formosa and other southern islands and Saghalien in the far north, carried on under the auspices of the Church in Japan.

With the mention of Formosa and the southern islands visions are of mighty camphor forests, vast sugar plantations, the wealth of myriad scented blossoms that yield their sweetness for the distilled perfumes of the Western world, and, looming spectral and mighty above all, Mt. Morrison, the highest peak in the Japanese Empire.

In the annals of long ago, from the pens of both soldiers of the cross and soldiers of fortune who were wrecked in the welter of those typhoon-haunted seas or by the attacks of furious Chinese or Japanese pirates, we come across the first mention of *Ihla Formosa*, the Portuguese for "Beautiful Island."

What one hopes may be the arresting point in this account of the missionary work of the Nippon Sei Ko Kwai in Formosa is the realization that for nearly thirty years the Gospel, which the Western world, through the

Anglican Church, had brought to Japan, has in turn been borne by the Japanese Christians of the Church as torchbearers to Formosa. Though little known, it is one of the inspiring features of modern missions. And it might be noted in passing that Japanese

missionaries have braved the frozen north to extend the Gospel to Saghalien, as far to the north of the Empire as Formosa is to the south.

When, at the close of the China-Japan War, Formosa was ceded to Japan, it soon transpired that it would involve an immense outlay of money and very little hope for any return, as has been America's experience with the Philippines. Costly government buildings were erected and officials installed. China had left everything in the hands

of Chinese merchants, and their interest in any improvement was negligible. The biennial cleaning time instituted the first thing by the Japanese was one of the most pestiferous innovations of the new regime.

All Japanese visiting Formosa for the first time delight in reading the Confucian sayings hung as tablets at nearly every doorway. They say the sentiment of them all is most beautiful,



MISSION SUPPORTED BY THE JAPANESE  
CHURCH AT TAIHOKU, THE CAPITAL  
OF FORMOSA



## "Ihla Formosa"—the Beautiful Island

and if lived up to would make the world a better place, but the old difficulty crops up that where there is no life behind the letter, flesh and blood is too weak to carry on alone.

For long years missionary work had been carried on among the Chinese by Scotch and other missionaries, the population being divided according to numerical strength among Chinese, native Formosans, either semi-civilized or barbarians, and the Japanese.

Immediately following the acquirement of Formosa in 1895 the Nippon Sei Ko Kwai felt its responsibility toward the new territory. At first it was thought the American Church might be asked to take up this work, but finally the General Convention of the Japanese Church decided that it was its duty to carry on the extension of the Gospel by furnishing the entire financial support for the work in Formosa and enlarging it as they gradually could. And expenses being very high in Formosa, the three workers for the Japanese Church have received more than those in Japan have received from America or from their own parishes.

No bishop has been solely in charge, but each bishop of the different dioceses in Japan has visited Formosa for the laying on of hands, the whole being under the General Convention of the Japanese Church.

The first Japanese worker sent to Formosa hired a room in Taihoku, the principal city, and began services and Christian work in it. The wife of an early worker died of pest and a little daughter died also, a child of whom the father wrote "she faded away like a little plum blossom that had found the untempered winds of early spring too strong." The intense heat of the tropical day, the penetrating cool of the nights, sap any but a rugged constitution.

As an example of what the Japanese Church has accomplished in making Christians I shall cite a case brought to notice. While we were stationed in northern Japan a smart-looking Japa-

nese military man came to the rectory and asked for the missionary. It transpired he had lately been with the Japanese army in Formosa. While far away from home and family he had become interested in the mission of the Japanese Church there. Transferred soon after to the home land he was desirous of going on with his studies in Christianity, now that he found a teacher near. In due time he stood at the font in full regimentals and received baptism. Later he gave up all hope of any kind of promotion in his work, and at two-thirds less salary became a catechist in the Church.

In Formosa resident work is conducted in Taihoku and Fainan, and the Japanese priests there cover as much territory as is possible. The Woman's Auxiliary is represented by a very rare woman of the name of Tange San. She is a woman of deep spirituality, unbounded energy and a big heart, an equipment necessary in the face of the needs in Formosa.

Formosa being both an expensive and unhealthy place to live in, Japanese family life has not flourished there, but evil conditions have. Among the girls, Tange San has found much that is bad. Life for many of them means a few years of riotous living, a few years as housekeeper under questionable conditions, and then the end.

On the large sugar plantations and in the refineries which form one of the largest enterprises, isolation and boredom make any diversion welcome, so evil creeps in. Tange San is welcomed at many of these plants and makes visits of almost a week in length. Thus she becomes known to all the women, to whom she brings a breath from another and better world. They have little services, both religious and social, and advice, instruction, comfort and fresh courage is given many a Japanese woman.

According to the canons of the Nippon Sei Ko Kwai both Christmas and Easter offerings must be given to missions. Last year the Japanese Auxil-



#### FORMOSA HEADHUNTERS WITH THEIR GRUESOME TROPHIES

*This photograph was taken shortly after Formosa passed into the hands of the Japanese*

itary, in addition to all regular expenses, gave yen 6,000 toward the purchase of some land to enlarge their work. The mission in Formosa gave yen 1,000.

The Church children in Japan work for Formosa during Lent especially. It always excites interest to tell them Formosa is shaped like a sweet potato, the latter being very delectable to the palate of Japanese children. Last year everyone was busy collecting enough to build an extra room in the home of the faithful priest, Mr. Ohashi, for his old mother, who has won everyone by her sweetness, and they did it.

The native Formosans are a tremendous problem. The savage headhunters, to whom a name meaning "raw" is given, maintain an attitude of implacable vengeance toward the outside world. They so terrorize the districts near them that it has been impossible to induce settlers to cultivate the land anywhere in their vicinity. In their villages the higher the skull heaps of enemies the more prestige they have. So, as in all such cases, they have been pressed farther and farther back to the fortresses of the mountains. As a precaution to prevent their terrible raids

the soldiers form a cordon about them as the only means of protection to more peaceful folk.

For those of the natives who are tractable the government of Japan has instituted schools in their primitive villages, and gradually they will emerge into a civilization which formerly was denied them. In one such settlement near the shore the Japanese missionaries have met with welcome.

So this work begun by the Japanese Church in Formosa opens up a vista of what their missionary work for the time to come holds for them. The Pacific of the Far East holds myriads of islands and a population which cannot escape the influences of Western commercial life. The one hope for them to withstand all the unknown temptations this life holds for them is through learning to tread the way that Christ tread which leads to life.

**L**IKE this Magazine?

Subscribe for it. Costs a dollar; worth much more. Subscription blank on page 290.



## A Record of a Great Life

A BOOK which has recently come from the press, *The Life and Work of Julia Chester Emery*, by Margaret A. Tomes, is one which the Woman's Auxiliary throughout the Church will be glad to welcome.

This record of Miss Emery's life and work has been prepared by a friend of many years, at one time associated with her in the work at the Missions House. It is an intimate biographical sketch of the woman who was probably more widely known and more universally beloved than anyone in the American Church. Miss Tomes has succeeded in presenting with vividness and charm a chronicle of a life great in its utter simplicity and self-effacement, in breadth of sympathy and understanding, and in the power of constructive building for the future.

The book begins with the story of Miss Emery's New England ancestry and education, followed by an account of the early years of the Woman's Auxiliary. Then follow two delightful chapters telling of Miss Emery's visits to England and of her journey around the world, descriptions of incidents of travel, of meetings with interesting people, of visits to the mission stations. The chapters in which Miss Emery's forty years of work are touched upon make interesting reading. We see the small beginnings of great developments—wise planning, the fruits of which the Auxiliary now enjoys. Then come chapters including one on "Home and Parish Life," giving a side of Miss Emery's life known to only a small

group, but an aspect of that life, the knowledge of which we could ill spare.

The book draws to its close with a chapter on the Jubilee Celebration, commemorating the fifty years of the Auxiliary's life, an effort on the part of the Auxiliary to express its affectionate gratitude for great things done. Then follows a chapter on some notable anniversaries. At the end there is a lovely description of the peaceful close of this devoted life, followed by some of the words of appreciation in which Miss Emery's friends throughout the Church

expressed their sense of the greatness of her service, and their gratitude for her life.

The Auxiliary is fortunate to have this record and owes Miss Tomes a debt of gratitude for her labor of love. The book will be of value not alone to those who knew and loved Miss Emery, but to the many women, and especially the young women, who respond to the

example of a great life greatly lived, because it was so utterly self-effacing. In the words of her friend, Bishop Lloyd, she was "a mortal who knew that the greatest wrong a person could do was to let self come between work and all that the Blessed One has said we might do on His Behalf."

It will be the pleasure of the Auxiliary to see that this biography receives the wide circulation which it deserves. It is hoped that definite plans will be made in every diocese looking toward its distribution. It has been possible to fix the price at one dollar a copy. Orders should be sent to the Book Store, 281 Fourth Avenue, New York, N. Y.



MISS EMERY IN HER EARLY YEARS

## Brief Items of Interest From the Field

THE year 1923 witnessed the most significant step taken by the Church in Brazil since its incipency. On Whit-sun Monday a Missionary Society was organized with the Rev. Jose S. da Silva as president. It was determined that the policy of the Society should be to focus all efforts on the neglected Indians of the interior, and something like a thousand dollars was contributed with which to begin work. It is hoped that during the current year a modest beginning will be made in the northern part of the state of Rio Grande do Sul, under the leadership of the Rev. Alberto Blank, who is stationed at a railway village known under the double names of Boa Vista and Paiol Grande. The condition of the vast number of unevangelized Indians in the hinterland of Brazil has always pressed heavily on Bishop Kinsolving's heart and he is rejoiced that his diocese is about to make this venture for God.

HERE are some figures from our work at Camaguey, Cuba, the center of the tireless activities of the Rev. Juan McCarthy, during a year:

Baptisms: 360.

Marriages: 51.

Confirmations: 7.

Public services of all kinds: 736.

Total sermons and addresses: 245.

Total number at our services during year: 17,526.

Paid off a debt of nearly \$600.

Paid into divers funds of our mission \$178.93.

AT the last annual meeting of the New York Bible Society the report presented by the secretary, Dr. George W. Carter, showed a large increase in the distribution of the Holy Scriptures. During the year 1923 about 800,000 copies in sixty-six languages were given out. This number is larger by 300,000 volumes more than has ever before been distributed in a single year.

ST. JOHN'S SCHOOL, Cape Mount, Liberia, was made happy last autumn by a visit from His Excellency the Hon. C. D. B. King, the President of the Republic. President King visited all the departments of the Industrial School and expressed his surprise and delight at the work accomplished. "This school," he said, "is a hope for the future of the boys of my country."

A LARGE class was presented for baptism in the Pro-Cathedral, Shanghai, on Christmas Eve. It was composed of ten students from the University, five from the Middle School and five from the Y. M. C. A. school.

AT the autumn registration the number of students in Soochow Academy, China, was 319 and over a hundred applicants had to be turned away for lack of room.

THE Indian Rights Association, with headquarters in the Drexel Building, Philadelphia, began in February the publication of a little paper which aims to give each month a brief, comprehensive review of Indian happenings. It is edited by that well-known friend of the Indian, Mr. M. K. Sniffen.

THE American Bible Society recently sent two finely bound copies of the Bible as wedding gifts to Prince Regent Hirohito of Japan and his bride. The widespread acceptance of the moral teachings of the Bible is an outstanding feature of Japan's half century of development.

FEW of the Alaska missions let a Christmas pass without sending an offering for the Church's general work. Gifts have come in from the mission of Our Saviour, Tanana, and from St. John's in the Wilderness, Allakaket, totaling \$141. This is a really great amount from these poor Indians.



# RECRUITS

**FIVE** of the nine recruits seen on the opposite page have gone to China and one to Japan. The remainder are divided between the Philippines, Porto Rico and Panama.

**Anking:** Dr. MacCarlyle Fellows has been appointed as dentist to the district of Anking, with headquarters at St. James's Hospital. The professional services of Dr. Fellows will also be available by the staff in the other China districts. Dr. Fellows has practiced in Nanking for six years and been connected with the University Hospital there for three.

**Hankow:** Miss Ann B. Mundelein, who goes to Hankow, will assist in the secretarial duties of the bishop's office as well as in the evangelistic work. Miss Mundelein is well qualified in both directions. She determined to devote her life to China because she felt that the all-important question as to whether China will be a Christian nation will be decided in this generation.

**Shanghai:** Mr. Robert T. Pollard has gone to teach in St. John's University, Shanghai. Mr. Pollard comes from Ohio where he was a member of St. Mark's parish, Toledo. He took his M.A. degree at Ohio State University last year and resolved to teach in St. John's because of his interest in the awakening of the Far East.

Mr. Lawrence Henry Schultz is also teaching at St. John's University. Mr. Schultz is a native of California and graduated from the University of Southern California, afterwards taking his M.A. at Columbia University. He will teach chemistry at St. John's.

St. Luke's Hospital, Shanghai, has a new helper in the person of Miss Louise J. Duncan, who has joined the nursing staff as technician in the laboratory. She comes from Detroit, Michigan, where she was a member of Grace Church. She is a graduate of the University of Michigan.

**Tokyo:** Miss Rachel H. Revell was born in Iowa but is now a member of St. James's Church, Fresno, California. She has been a teacher of physical education in the Iowa State Agricultural College and in the Fresno High School. Miss Revell was under appointment to St. Margaret's School and was on the ocean on the way to her post when the earthquake occurred.

**Porto Rico:** Miss Florence A. Basom has gone to do grade work in St. Andrew's Industrial School, Mayaguez. She is a native of Ohio and a member of the Church of the Good Shepherd at Athens, in that state. Miss Basom has a teachers' life certificate in Domestic Science from Ohio University.

**The Philippines:** We have an excellent work among Chinese in Manila which has been developed by the Rev. Mr. Studley. Among its activities is a school for Chinese girls with an enrollment of 130. The American teacher who has been in charge of this school for four years has to return home on furlough and her place will be taken by Miss Dorothy Latham, a member of Christ Church, Waltham, Massachusetts. Miss Latham is a graduate of the College of Liberal Arts, Boston University, and has taken a course of training at St. Faith's.

**Panama:** The Children's Home at Bella Vista, Panama, founded by Archdeacon Carson, has been under the care of Mrs. E. S. Royce from the beginning. Mrs. Royce has found it necessary to retire, and her place has been filled by Miss Alice Lightbourn. Miss Lightbourn was born in Bermuda and passed her girlhood in Canada, afterwards taking training as a nurse in Detroit. For some time past she has been a member of St. Stephen's parish, Pittsfield, Massachusetts. Miss Lightbourn does not go as a stranger to the Children's Home, for last year she spent four months there so that the missionaries might have furloughs.



LOUISE J. DUNCAN, U.T.O.  
*Shanghai*  
*From Michigan*



LAWRENCE H. SCHULTZ  
*Shanghai*  
*From Los Angeles*



FLORENCE A. BASOM  
*Porto Rico*  
*From Southern Ohio*



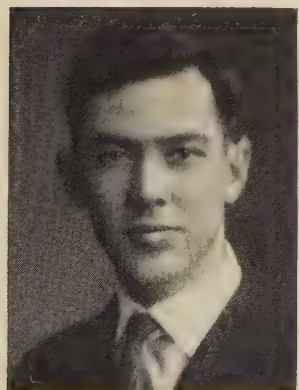
RACHEL H. REVELL, U.T.O.  
*Tokyo*  
*From San Joaquin*



ANN B. MUNDELEIN, U.T.O.  
*Hankow*  
*From New Hampshire*



DOROTHY LATHAM  
*Philippines*  
*From Massachusetts*



ROBERT T. POLLARD  
*Shanghai*  
*From Ohio*



ALICE LIGHTBOURN, U.T.O.  
*Panama*  
*From Western Massachusetts*



DR. MACCARLYLE FELLOWS  
*Anking*  
*From China*



## The Sanctuary of Missions



MEMORIAL SERVICE IN TENT AMID THE RUINS OF ST. JOHN'S CHURCH, TOKYO

*Let us remember those who mourn and pray that we may not fail to emulate their faith*

**A**LMIGHTY God, Who hast made of one blood all nations of men, and Whose Blessed Son has given us commandment to love one another as He loved us; Grant, we beseech Thee, that Thy Holy Spirit may incline our hearts to do Thy will, and kindle the soul of every member of Thy Church with renewed zeal for the extension of Thy Kingdom, and especially at this time for making known Thy saving health to the nation and people of Japan; That so we may justify Thy goodness in giving us life and show forth our praise for the Love that redeemed us: Through Jesus Christ, Our Lord, to Whom with Thee and the Holy Ghost be all honor and glory, world without end. *Amen.*



**A**LMIGHTY GOD, Who hast opened in Japan a great door of service for Thy Church, stir our hearts that we may rise up and build the waste places; that so our brethren may be strengthened and the East may see the brightness of His rising, through the same Thy Son, Jesus Christ, our Lord. *Amen.*



**O**UR Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. **AMEN.**

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# Progress of the Kingdom

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THIS Church is facing the greatest single task in its missionary history. The swift and generous aid sent to Japan a few months

**"Let Us Rise Up and Build"** ago to meet the emergencies arising from an unprecedented calamity is now to be followed by a carefully considered plan for permanent reconstruction. This plan is based upon a study of conditions in Tokyo and vicinity. It embraces only actual necessities to insure progress in the important enterprises established and developed during the last fifty years. This effort is not only one of thought and planning. It has been increasingly surrounded by prayer. It must have the coöperation of men and women who are consciously depending upon the Spirit of God for guidance and for power. It calls for courage and faith, for imagination no less than for energy.

Success in this endeavor will put new heart into many an anxious missionary, not only in Japan but everywhere. It will be convincing proof that Churchmen at home are steadily growing in the determination to take a worthy part in furthering the Mission of the Church.

Japan will be quick to note how the Christians of the West attack the task. Promptness and determination in reconstructing buildings, strengthening our work and improving our methods will indicate to these progressive people of the East the value we place upon our Christian heritage.

From every endeavor to render unselfish service come courage and strength for new and still more difficult tasks. Success in our emergency efforts gives confidence in our ability to carry through reconstruction plans. So success in reconstruction work will

strengthen the Church for the tasks that lie ahead. Lord Kelvin, the English scientist, once said "a man facing his greatest task is on the eve of his greatest discovery." If that be true in the realm of science it is equally true in the spiritual realm that our discovery of God is directly proportioned to our enterprise for God.

Let there be no misunderstanding of the nature of the enterprise the Church is undertaking in the Japan Reconstruction Fund. There is always the danger of leaving God out of the reckoning and of thinking that dollars to be converted into land and buildings will supply the whole need.

Some, lacking imagination, will see in the great adventure the Church is making only a dull task of raising dollars by the million. The fact is our reconstruction plan is directly related to the building up of the Kingdom of God on the vast Asiatic continent with its 800,000,000 people. Japan is the key to the Orient. Enlist Japan under the banner of the Cross and Japan will lead the Christian forces of the world in the Christian conquest of all Asia.

With this wide view of our present opportunity before us, "Let us rise up and build."  
JOHN W. WOOD.

THE growth of a Mission, like that of an individual, is marked by definite stages of progress. Like the infant, it cannot at first

## A Cause for Rejoicing

walk alone and its tottering steps must be sustained. But just as the boy goes through school and college until he assumes a man's responsibilities, so does a Mission progress by gradual steps toward the goal of passing on to others what it has received.

It is with deep gratitude that we re-



## The Progress of the Kingdom

cord the marked step in advance taken by the Mission of our Church in Brazil in the organization of the Missionary Society of the Brazilian Episcopal Church, in accordance with a vote taken at the last Annual Council of the district. The Rev. Jose S. da Silva, rector of the Church of the Redeemer, Pelotas, and a native Brazilian, was elected president, and it was determined that the Society should focus all its efforts on the neglected Indians of Brazil's hinterland.

One cannot but admire the courage which faces such a task as this. While it is true that no part of the world to-day presents a more fascinating field for the study of uncivilized tribes than the interior of Brazil, it is also true that no part of the world has been more neglected. The civilization of Brazil is concentrated almost entirely along the coast line. Back of that fringe is a vast region, rich in natural resources, in which nearly a million and a half of Indians, both civilized and savage, live, the former being in the minority.

The history of the Indians of Brazil in many ways resembles that of our own First Americans. In the early days they were ruthlessly exterminated by the white man with the connivance of the first governments. Since Brazil has been a republic governmental departments have been formed for their protection, and endeavors are made to civilize and educate them. But so far the numbers reached are but small.

The Roman Catholic and Anglican Churches, and some of the denominational missionary societies of England, have endeavored with more or less success to reach these people, but the field is so vast and the difficulties in the way so great that the effect on the whole body of uncivilized aborigines has been negligible. We rejoice that our Church, through its daughter Mission in Brazil, is to have a part in giving to these people the Message which we were commissioned to deliver to all the world.

**A** Surer sign of spring than the carol of the bluebird is the program of the Summer Conference for Church Workers, copies of which are being showered broadcast throughout the land.

**Summer Conferences** Every Province now has its gatherings of clergy and laity, young and old, who come together under various names, amid picturesque surroundings, in the buildings of our old universities and in camps on the shores of lakes or on the tops of mountains, to take counsel about a multitude of things worth knowing and to gain inspiration from trained leaders for the work of the coming year.

The National Council has created a Committee on Summer Conferences of which Mr. Lewis B. Franklin, the vice-president, is chairman, and the Rev. F. J. Clark the secretary. This committee will act in an advisory capacity in relating the summer conferences to the National Council. A list of these gatherings, with dates and addresses, is being prepared and may be obtained from The Book Store, 281 Fourth Avenue, New York.

The rapid growth of the number of these gatherings is evidence that they fill a need that has been felt throughout the whole Church. They are primarily intended for Church workers, and all Church workers know that sometimes the springs of mental and spiritual energy will run dry. Companionship, even if only for a brief period, with leaders in the religious thought of the day, who are for the most part men and women of deep spiritual apprehension, amid beautiful surroundings and with freedom from the accustomed routine of life, is a refreshment both to soul and body.

The Summer Conferences are not only numerous, they are varied in character. They comprise Conferences for Church Workers, Summer Schools for Religious Education, Summer Vacation Conferences, Clergy Conferences, a Summer School of Methods, and

## The Progress of the Kingdom

many other variations of the same theme. They offer a bewildering number of courses, on every type of Church work, suited on the one hand to the student and on the other to those who are not able to devote much time to research. They have one feature in common, for the brief space of time in which they function they enable the little army of Church workers who take advantage of them to gather fresh strength and formulate new plans for the advancement of the Kingdom.

**THE** question has been asked as to whether the earthquake in Japan did not offer a good opportunity for those in charge of international missionary activities to avoid competition in readjusting their work. The answer is simple. There was no competition in the sense in which the word is used in the business world. Our St. Paul's was the only Christian university holding a government license; our St. Luke's was the only Christian hospital in Tokyo. Twenty-five thousand children of middle school age in the city of Tokyo were unable to get into any schools at all last year. As for the evangelistic work, there were not nearly enough churches in Tokyo before the earthquake to accommodate all the Christians.

**Business With No Competition**

**Sixty-five Miles From Anywhere**

**THE** story told by Miss Laura M. Parmelee in this issue of life among the Navajo Indians on the Utah desert, is one that grips the imagination. It is hard for those who live in the midst of civilization to imagine life on a desert, sixty-five miles from the nearest town and one hundred miles from a railroad, which, of course, means sixty-five miles at least from stores, libraries, places of amusement and—last but not least—churches. It is a life in which women of cultivation and education must be constantly giving out and

never replenishing their mental and spiritual stores. It is a wonder that they do not grow faint and weary; it is *not* to be wondered at that Miss Parmelee asks "those who have the privilege of kneeling at a real altar to remember this work and the two workers."

In other missions of our Church in the Far West, in Alaska, in Liberia and elsewhere in our distant fields are to be found other women living under similar conditions. Miss Lindley, in the installments of her journal printed in this and the last issues, gives a graphic picture of such lives among Mohammedans in the south and Igorots in the north of the Philippine Islands. We unite with her in our gratitude to women of this type who "do not wait till things are easy but work with what they have and obtain results, too," and, with her we, too, wonder that "they speak gratefully of what the Church at home is doing for them!"

**M**ANY Churchwomen throughout this country will be interested in the account of the new St. Mary's Hall, Shanghai, which Dodson Hall, Miss Fullerton gives in St. Mary's, this issue, because it is Shanghai largely the result of their work and prayers.

The history of St. Mary's has been one of steady, healthy growth under devoted Christian leadership. Where so many have done well it seems invidious to mention any particular person, but the name of Steva L. Dodson stands out so pre-eminently that we cannot refrain from saying here how much the Church in China owes to her work among young women. For thirty years she was at the head of this institution and hundreds of Chinese women today bless her for the transformation of their lives under her loving care. Some years ago Miss Dodson retired and is now living in this country. The main building of the new St. Mary's has been named for her and will be a lasting reminder of her work.



# The National Council

Is the Board of Directors of the

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

### Protestant Episcopal Church in the United States of America

*Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.*

*and is also the Executive Board which carries into execution the general lines of work prescribed by*

#### THE GENERAL CONVENTION

*Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.*

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III. The Rt. Rev. J. G. Murray, D.D.  
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VI. James H. Pershing  
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The Rev. Edwin B. Rice, *Registrar and Custodian of Archives*

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*Foreign-Born American Division*  
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*Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.*  
*Telephone number for all Departments, 3012 Gramercy*

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# The National Council

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The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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## Missions and Church Extension

John W. Wood, D.C.L., Secretary

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## Educational Division

William C. Sturgis, Ph.D., Secretary

## The Mission-Study Text-Book for 1924-25

IT is very satisfactory to be able to announce, as early as this, the book which is to be used as the mission-study text-book during the coming season. We had three to choose from, and finally selected Paul Hutchinson's *China's Real Revolution*, as being at once the most vivid and the most comprehensive of the three.

As during the past season, so for the coming one, the book recommended issues from an interdenominational source. I do not think that I need make any apology for, or even explanation of, this fact. China had been decided upon as the topic. The Committee on Adult Education looked over several manuscripts, none of which was offered by a member of our own Church. The Committee selected the one which seemed to them the best.

In connection with the study of Japan, we recommended the *Japan Handbook* as a source of information regarding our own Church work in that country, to be used as supplementary to the interdenominational text-book. We offer a similar recommendation in connection with the use of Mr. Hutchinson's book on China. The *China Handbook* gives a review of the history and work of our China Mission up to the close of 1920; and each copy has appended loose-leaf supplements covering the important data for the years 1921, 1922 and 1923. It is therefore thoroughly up to date. The price of *China's Real Revolution* is 75c in cloth and 50c in paper; the paper-bound edition is quite good enough for class use. The *Handbook* costs

40c; so that the two together come to less than a dollar.

Why study China? The answer seems to me fairly obvious. When one-quarter of the whole world's population is on the rampage, it behooves the other three-quarters to sit up and take notice—especially that part of the three-quarters which is most adjacent. In no part of the world today are changes taking place so rapidly and with such deep-reaching results as in China. It is idle to speak of those changes as "merely superficial" and as "leaving untouched the deep undercurrents of Chinese life". So keen an observer as Basil Matthews writes of present-day China: "Everything is challenged on the earth and in the heavens; religion, marriage, family affection, respect of son for father, pupil for teacher, servant for master. All the palings are down. No taboos are held sacred. Every stone is overturned. Nothing has any authority until it has been accepted by the individual judgment. All despotisms are despised. Every presupposition of the past is challenged with a rather strident and quite insistent, 'Why?'. The New Thought Movement is a stupendous *enfant terrible* in a three-thousand-year-old-house."

Some of us old people, reading this (and it is the universal testimony of the most competent observers) are led to exclaim, "Is this really what China, the most static force in the 'unchanging East', has come to!" It surely is—just that, with no exaggeration; and, if so, the sooner we study the whence and whither of changing China the better



## The National Council

for our peace of mind. At least, we'll then know just what threatens or attracts, and thus be able to exercise some intelligent common sense in meeting the situation.

As a random observer myself I am quite convinced that amid the profound changes which are stirring in the vast mass of China—changes, social, economic, educational, political, religious—there is only one really effective stabilizing and directing force. It is not commerce nor diplomacy. It is nothing on earth but the Church of the living God—the bodily presence, in figure, of the resistless, quieting Christ. In that fact lies another and exceedingly weighty reason for studying conditions in China right now.

Or again; we have been looking quite intensively of late at Japan—the dominating power in the Orient today—at the same time upbuilding and pulling down, corroding and renewing, doing good and upholding evil, holding life in one hand and destruction in the other, acting and reacting upon her neighbors. It would seem almost essential, therefore, that we look now at Japan's greatest and nearest neighbor—the one which reacts most immediately to her actions—the one most liable to be harmfully affected, and yet the one to whom might easily fall the momentous rôle of harmonizing the discords of the Orient, and bringing in the Kingdom of God. A good many people are coming to feel that the future lies with China rather than with Japan. I am inclined to that view, myself, and for that reason I would study conditions in China even if the text-book recommended for study this year were on Kamchatka. For China is the most portentous thing on the world's horizon at the present time. China and China's future tend to dwarf everything else in sight.

Fortunately we can get to work on this business at once. The book, *China's Real Revolution*, is ready for distribution to all who want to read it through before the time

for studying it arrives. Also, Miss Boyer is preparing the *Suggestions to Leaders*, and they will be ready before June 1st, which is a record. Also the *China Handbook*, brought up to date, will be available for the normal classes at the Summer Conferences.

All of these facts, taken together, ought to mean at least 10,000 copies of the text-book in use. *Creative Forces in Japan* ran to 8,000.

Probably no topic which has ever been recommended for mission-study purposes has had such an abundance of interesting material for collateral reading as is offered by China. The Missions House Library has found it almost impossible to keep pace with the stream of really good books on China which have been pouring from the press during the past two or three years, not only in America and England, but in China as well. Murdock's *China the Mysterious and Marvellous*; *China Today Through Chinese Eyes*, by four eminent Chinese scholars; that peculiar record of an American girl, *My Chinese Marriage*; Keyte's *In China Now*; Tyau's *China Awakened*; and *China in the Family of Nations*, by Hodgkin—these are a few of the delightfully-readable books of recent date. For the student or leader, there are many invaluable books of reference, such as *The China Year Book*, for general facts; *The China Mission Year Book*, for Christian statistics, etc.; the *Reports of the National Christian Conference*; and the remarkable study of educational conditions in China recently made by a commission representing various missionary societies, and now published under the title, *Christian Education in China*.

Altogether, it would be impossible to find, within the whole range of the Church's Mission, a field of such paramount interest and importance as is China today, or one regarding which the sources of information are so varied and abundant.

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### Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

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## Real Co-operation Between the Russian Orthodox Church and Ours

APRIL 2-5 the Russian Church held a notable General Convention in Detroit, with their Bishops and a majority of the 250 parishes represented by clerical and lay delegates. Metropolitan Platon's position was confirmed, temporary autonomy declared, and a more elective and democratic organization begun.

Our Church, led by Bishop Page, Dr. Woodroffe and Dr. Spoer (Foreign-Born

Americans Diocesan Director), acted admirably as host. The sessions were held at our St. John's and a luncheon was given by the parish.

Vespers was held at St. John's and the closing Te Deum was sung at the Cathedral. Our national division was instrumental in bringing the thing about and helping in other ways.

Some rumors were spread by the Russian

## The National Council

Orthodox Church's enemies maintaining that the actual purpose of the Convention was to secede from the Orthodox Church and become independent under the auspices of, and even merge with, the Episcopal Church. The following letter will show the relations existing between our two Churches and the appreciation by the Russians of our cooperation:

Dear Dr. Burgess:

I have always known that you are a real and true friend of our Church, and that there is no limit of your willingness to help our Church in her struggles for her existence and welfare. You know, also, very well that my gratitude toward you and the Episcopal Church is above all words. But still I cannot help expressing you once more on behalf of all our Church our deepest and sincerest gratitude

for your untiring assistance given in connection with the Detroit Convention.

This Convention certainly will mark a new epoch in the history of our Church in America. Our Church will never forget the unselfish assistance of the Episcopal Church, which made that Convention possible and successful.

There was some idle and malignant talk about the merger of our Churches. We need not merge. Mutual understanding, sympathy and brotherly love are uniting us in Christ better than any merger could do.

Praying God that He may reward you for all your unselfish Christian efforts to help our Church, I remain, dear Father,

Very affectionately yours,  
METROPOLITAN PLATON.

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## Religious Education

The Rev. William E. Gardner, Executive Secretary

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### A Church School Pioneer in Eastern Oregon

By Augusta P. Taber

*Augusta P. Taber (Mrs. Derrill D.) is General Field Worker of the Woman's Auxiliary under the United Thank Offering. She recently spent several months in Eastern Oregon organizing Church Schools and their Service Leagues. The following article tells what she found there.*

MY experiences in Eastern Oregon all held much heart interest, but none more so than my work among the children and young people. They had such alert little faces, bright cheeks and clear eyes, and were so eager always to know of God's great family, and how they could serve. The teachers were anxious to know of the latest methods and how they could cooperate. They were glad to meet with me for hours at a time and have explained to them how best to use Christian Nurture and how to train the children in Christian service.

In many of the rural communities you find the community church and school. My observation was that their success depended entirely on the personality of the minister. If he pleased them, the community church flourished; if not, there was nothing to hold them together.

But even when the community church proved a success there was no Church training as we know it. In communities where this condition prevailed we organized the Church School Service League, having a weekday meeting, at which time the children received Church School training, and were

brought to a realization of their responsibility to serve in the Five Fields and given an opportunity to do so.

One type of mission school is that located near a parish, with which the children are kept in touch through the Home Department, their lesson being mailed to them. The babies are enrolled as Little Helpers.

Again you will find a Church School with an adult class. I found one that was led by a retired Presbyterian minister with pupils enrolled from all churches.

In a town where there was no Church School we recruited fifty children in two weeks, the Christian Nurture Series was ordered, and after intensive training they started their school with the slogan that they would have "The Best Church School and Service League in the District".

I have said little about the Church School Service League as such, as in every school service was to be included in the child's religious training. Everywhere that I went a chart of the Five Fields of Service went with me, and this chart enabled the children to realize their responsibility to the General Church. And as they realized their relation



# The National Council

to God's great family they were eager to serve. In one parish the Church School has been revolutionized by the introduction of proper methods, including the Church School Service League. The children are working in all five divisions, the girls in I, II, III, IV and VI and the boys in I, II, IV and V. Meetings are held regularly and, aside from the handwork, the children are learning to pray and read their Bibles.

The girls' division is being trained in the care of the altar, while the boys are the bell ringers and, although there is a sexton, are ready to serve at a moment's notice as "sextons." Although this League has only been in existence about three months the children proudly display on their chart their achievements in colored pictures clipped from a magazine, and the class that rendered the service is identified by an emblem such as a star or cross, etc. This they find more interesting than the tags, as it makes a puzzle out of the whole thing and the children enjoy studying it.

For example, when the girls took tobacco pouches of their own making to the poor farm it was represented by a "sun maid" raisin advertisement, a picture of a girl car-

rying a tray, and the class was represented by a gold star. For want of something better, "Gold Dust Twins" represented a group of boys who cleaned out the vestry room.

In all Church Schools organized classes were encouraged, and the League organized in its simplest form, using the Church School class as the medium.

The district organization has as its supervisor Mrs. Lindley Miller, of Hood River and Mrs. Hadley of The Dalles is the Little Helper secretary.

I am persuaded that the Christian Nurture Series can be used effectively in the smaller missionary district schools. Of course, every course cannot be used simultaneously. The careful systematic training that it gives to each child and the efficient help to the teacher are invaluable. I have been told that better work can be done in the small schools because the fundamental principle of the series can be applied, which is to get at the individual child.

In a state where education is given the attention that it is in Oregon, and where the finest building in the small town is the school, nothing but the best that the Church has is good enough for children.

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## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

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## Speakers' Bureau

Miss Jean W. Underhill, in Charge

**F**OLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

### ALASKA

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### BRAZIL

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Dr. Mary James (Province 3).

Deaconess Edith Hart (Province 3).

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Rev. Edmund L. Souder (Province 3).

Rev. P. L. Tsen (Province 3).

Mr. G. S. Gresham (Province 3).

Mr. F. A. Gray (Province 3).

The Rev. Walworth Tyng and Mrs. Tyng (Province 1).

Prof. C. F. Remer, Ph.D. (Province 1).

Dr. and Mrs. Paul Wakefield (Province 5).

Miss Elizabeth P. Barber of Anking (Province 3).

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Rev. R. W. Andrews (Province 8).

Rev. P. Nagata (Province 3).

Rev. K. Matsumoto (Province 2).

Miss B. R. Babcock (Province 7).

Miss A. Grace Denton (Province 1).

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## Finance Department

Mr. Lewis B. Franklin, Executive Secretary

### Statement From the Treasurer

THE receipts from dioceses to April 1, applying on the 1924 quota, have been disappointing. Allowing a full month for the collection of the money, \$617,320 ought to have been received while the actual receipts were only \$273,845.13. Only one diocese, Tennessee, and three missionary districts, Alaska, Cuba and Liberia, have paid the amount due on their budget share of the quota. Reports of the canvass for this year were encouraging, but total receipts to April 1 are less than for the same period last year.

In contrast with the general average a few dioceses show notable increases over 1923, namely: Atlanta, East Carolina, Louisiana, Massachusetts, Oklahoma, Tennessee, Texas, Western Massachusetts, Western New York.

The budget covers operating expenses and these must be met. To meet them we have been forced to borrow \$305,000 since the first of the year. The money paid for interest on these loans, due to delayed remittances, would otherwise go toward extending the Kingdom.

Let's do better!

## Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

### "Without Artificial Coloring"

A BUSINESS firm is reported to have advertised positions for girls who are neat and "without artificial coloring". The phrase can happily be applied to another demand, widespread and insistent among men and women today. It is the demand for information that shall be without artificial coloring. We are surfeited with propaganda and hindered by the widely-felt suspicion of propaganda directed at almost every channel of information. What we read of this or that issue is constantly being charged with an ulterior motive. News of international problems, accounts of industrial conflicts, political news, even the religious column—all are viewed with a certain measure of distrust, a feeling that this particular presentation has been "cooked up" for us, not to inform us but to sway us to this or that position. We are being forced to ask ourselves, concerning an article we may be reading, who the author is, where he comes from, what his background, whether he is pro-labor or pro-capital, for or against the League of Nations. We feel this way because the air is full of accusations of propaganda and we come to distrust our own basis of judgment and wonder if we ourselves are not the next to be pointed at.

An opportunity to throw into one "pool" the prejudices, opinions and bits of information of a number of individuals differing from each other in sympathies and experiences, and out of the mixture to build a

conception which has withstood attack from every angle, which has incorporated the best contribution of each individual—such an opportunity would meet a vital need in this time of uncertainty and fearfulness. The discussion group presents it. "Group discussion is offered as a method in which the united will is reached by the interaction of the individual opinions, and through which is wrought something better than any one person brought to the group."

It would seem to be especially the duty of Christians to do group thinking on those problems for which, by profession, Christians have the only real solution. The world awaits the conviction, expressed and lived, of Christians on the difficulties that now beset us in the family, in the community, in the nation and in the world of nations.

Fortunately material is abundant. Material that will serve to start a group thinking is available from many sources. At summer conferences and upon other occasions, courses are given in the conduct of a group discussion. Certain texts are demonstrated. The Christian Way of Life offers an admirable text on international problems and is preparing one on economic questions. The Church League for Industrial Democracy is prepared to offer help to groups meeting to discuss industrial problems. *The Social Opportunity of the Churchman* is offered by our national Department of Christian Social Service. These are only a few out of the



# The National Council

many that might be mentioned. Of special interest in this connection are the appendix to Miss Follett's book, *The New State*, and *The Why and How of Group Discussion*, by Harrison S. Elliott.

To every parish this subject makes its appeal. What are Christians thinking and doing with regard to the questions that loom largest on the present horizon? Will they do anything until they have considered their professions and the conflicting interests of

society and have come to a decision regarding them which takes hold, which grows out of the convictions of the individual loyal Churchman and represents the contribution of many minds? How many discussion groups are there in your parish? Why do you not start one or join one? This is not a device to hold the interest of Church people, it is a step toward true democracy, a method whereby Christians may vitally affect the life of the community and the nation.

## Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

## The March Conference

THE Officers' Conference for March was held at the Church Missions House on March the twentieth. The following dioceses responded to the roll call: Long Island, Maryland, Montana, Newark, New Jersey, New York, Ohio and West Texas.

The subject considered was *The Woman's Auxiliary and the Young People of the Church*. Miss Tillotson introduced the subject of the Conference by speaking of the relationship of the Woman's Auxiliary and the Young People's Movement. She suggested that the Auxiliary was not expected to outline a policy for the young people's work, nor to draw up a definite program for them. The National Council prepares programs for the young people, and as Auxiliary to the National Council we can be most helpful in attempting as far as we can to assist in making these plans and programs effective. Miss Tillotson further stated that the Auxiliary had been called upon to supply leaders for young people at summer conferences for study classes, and to furnish speakers on missionary topics and material for program meetings.

Mrs. Biller told of the work she had done in the interest of the young people and gave an account of the movement.

Miss Edith Parker, who was at one time in charge of the diocesan work for young people in Texas, spoke in part as follows:

"When I think of the Young People's Service League I cannot help thinking of the boys and girls themselves. No matter how complete our organization may be, it is they who are the important factors. The camps and conferences have been the great influence on our young people in Texas. I lately received a letter from a little girl in Texas which said: 'Dear Miss Parker: Won't you please write to Gladys? She is losing interest in the League and is not act-

ing as a Camp Allen girl should. Won't you jack her up a little bit?'

"Camp Allen has been in existence for three summers. It is not just a camp for a good time, but it is, as our bulletin describes it, a camp with a purpose. We don't mean a camp with a lot of preaching, and telling them what they ought to do, but a camp where a boy or girl may realize what a Church stands for in making all-round mental, social and spiritual life. Our program at camp puts the emphasis on all of these. I think you will agree with me that a boy or a girl if overdeveloped on one side is just a little queer.

"Our plan at Camp Allen is as follows: We have, first, separate camps, boys two weeks, then girls two weeks, and for the last two summers we have had a conference following for grown people and have kept the honor boys and girls on at that conference. They have been given scholarships to attend and everybody acknowledged that they had earned them by doing an awfully big job at their own conferences.

"Imagine us sitting down on the edge of Galveston Bay around a camp fire, for a class or service after the day. The boys and girls come to such a meeting in the most natural way, and the big thing they carry away with them is the fact that they learn to pray sitting down on the beach around the camp fire. At the service the boys and girls are not only ready, but anxious, to offer an extemporaneous prayer, and men and women do not do that!

"I think our Young People's Movement is to teach people to live together and to work together happily. After all, that is what democracy is. I believe, too, that these little groups will be able to work together and to formulate a good program, and that it is better for them to discuss their own prob-

## The National Council

lems. The older people should let the young people have a large part in the things they are planning and doing. We have our camps and conferences, where we discuss everything under the sun, sometimes we come to conclusions and sometimes we do not, but we always have to think and we learn to find out what the other fellow is thinking, and the thing that has meant the most to us has been the splendid coöperation we have received from older people."

The Rev. Shelton Hale Bishop, of St. Philip's Church, New York City, the next speaker, said in part:

"The position of the Church is not Christ's position; the children have always been pushed into the background and have been given the least consideration, but the Church is beginning to take a different attitude. I am not here, however, to speak particularly about children, but of what I consider a mistake of the Church in dealing with young people between the ages of eighteen and twenty-five. The Church has never felt that she ought to address herself directly to the need of these young people. An approach has been made to the ages from four to sixteen and to the ages beyond twenty-five. The Church is now realizing, however, that she needs the young people perhaps more than any other group. The children from four to sixteen have already a sense of authority, a sense of obedience and a sense of religion that is very easy to cultivate, but it is impossible to interest the ages between eighteen and twenty-five unless you have a leader who is very virile in his thought and very charming in his personality. If such a leader is available then it is easy to make the approach to these boys and girls who are on the border of manhood and womanhood, with all their ideals, with all their hopes and enthusiasms.

"This is a time when young people are ready to devote their lives to some especial thing. They are ready and willing to use their talents for God if they are rightly directed. It is the time when they are making decisions as to their life work and the Church is making a sad mistake if she does not get them to devote their lives to the service of God either as clergymen, as leaders of boys and girls, or as earnest laymen and laywomen. If the best is not gathered in at this time it often is lost forever, for it does not come back. The young people need the contact and influence of the Church, and they feel that they need it. They want her guidance and direction and they want to give themselves to her service. Some young people may be entirely out of the Church, but in their hearts they are anxious to get into it, for they do have ideals for which they want to find a home. They want to express their ideal for service in the best and most acceptable way. They

realize that the Church has a definite standard of organization of religious interest and enthusiasm. Boys and girls would rather play basketball and billiards in a parish house under the direction of Church leadership than in a pool room.

"These things mean that young people are anxious for what the Church can give them. The duty of the Church is to deal with this group individually and especially, and the Church with her clergy and leaders must definitely face this problem if the young people with their splendid possibilities are to be saved for the Church. You cannot talk with those who are between eighteen and twenty-five as you talk with the average Sunday School child. Neither can you talk with them in the same way as with the large class of adults. They will not be thrown in with the children nor will they be thrown in with the adults."

An interesting discussion of the points made by the speakers followed, after which the Conference adjourned for noon-day prayers in the Chapel.

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## Please Take Note

AT the December meeting of the Executive Board of the Woman's Auxiliary the Committee on Literature recommended that a small sum be charged for leaflets. The reason for this recommendation was that leaflets are continually being sent out in very large quantities, involving considerable expense at Headquarters. The possibility of the waste of free leaflets ordered in large quantities for meetings is great. On investigation, it was found that practically every denominational board makes a small charge for leaflets. This charge does not cover the cost of printing, but insures both against increased overhead at Headquarters and against waste.

The fact that a charge is to be made for leaflets does not mean that samples may not be secured free, nor that any diocesan officer who feels that her diocese is unable to pay for the leaflets may not have them in reasonable quantities for free distribution. In such cases a letter to Miss Flanders at 281 Fourth Avenue, New York, will receive a prompt response.

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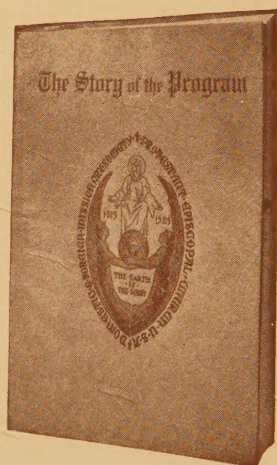
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